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RECENT HAPPENINGS IN EUROPE.

In Ireland the work of selecting national candidates for the County Councils and the rural district Councils is going on apace. The elections for both will be held on April 6th, and the prospect of electing an overwhelming majority of popular, and democratic candidates is very bright.

For these, the first elections for both county and rural districts elections the hours of polling will be from 10 a.m. to 8 p.m., except in urban districts which form one division each, where the hours will be from 8 a.m. to 8 p.m.

The regulations concerning the nomination and the polling are practically the same as those regarding the urban elections which have already taken place—viz., they are those, with some modifications, prescribed by the Ballot Act. Nomination papers only required to be signed each by a proposer and a seconder. Nomination forms are to be provided by the returning officers, and when filled up they are to be sent to the places appointed by them, of which due notice will be given. The polling is to be by ballot, and as the county councillors and the rural district councillors who will be voted for at the same time each elector will be handed two ballot papers of different colors. The boxes into which they will be cast when marked will be painted in colors to correspond with the colors of the papers.

While there is no qualification other than twelve months' residence for the District Councillors, already elected in the cities and towns, a candidate for membership of a county council must be a voter in the district. Some of the faction journals are pleading for "toleration" for the landlords. "Let us elect some of them," they say, "so as to show no ill-feeling." But the bulk of the Nationalists are determined to pay off their old scores with landlordism, and to give it the same measure of toleration as they received from it in the dark days that are now happily no more.

The annual St. Patrick's Day banquet in London, this year will be a great success. As the 17th of March falls on Friday, the banquet will be held on Thursday, in the Hotel Cecil. Invitations have been sent to the leading Nationalist members of parliament without distinction, including Mr. John Dillon, Mr. T. M. Healy, and Mr. John E. Redmond. Mr. Labouchere, who has also been invited, is expected to attend, and to deliver an important speech defining the attitude of the Radicals towards the question of Home Rule. The mention of Home Rule suggests the quotation of the following short editorial from that old established and staunch Radical weekly, Reynolds's Newspaper, in regard to the conduct of Liberals like Lord Rosebery, Sir Edward Grey, Mr. Sidney Buxton, and Lord Edward Fitzmaurice:—

"We shall be much surprised if the Irish voters in England will not repay themselves for the treachery of the old Liberals. The retirement of Mr. John Dillon from the leadership of the Irish Party affords an opportunity for the forces from Ireland to reunite. If Irish voters in Ireland have any sense of dignity or responsibility they will eject from representation any Irishman, no matter whom he may be, who now raises his voice against National unity. Is the case of a nation to be destroyed because a few pushing and shouting amateur politicians are ambitious in their

own huckstering and intriguing way?"

"A Crusade for the Rescue of Infants," is the name which Cardinal Vaughan has given to a noble work that he has inaugurated in London.

His Eminence asks for funds to enable him to provide officers or agents to attend the police courts on behalf of juvenile offenders; bed and board for at least 1,000 more children, either by enlarging of existing orphanages, open new ones, or by finding foster parents with whom to board children, especially in the country; more working boys' homes which, after initial expenses, can be made self-supporting, and similar provisions for girls; a refuge for broken down cases for "another chance"; a receiving home for juvenile offenders in which to qualify for respectable employment after losing their prison taint; and a cripples' home.

The Czar of Russia having invited his Holiness the Pope to send a delegate to the peace conference, King Humbert, backed by the Masonic secretaries has notified Russia that Italy will not be represented at that gathering. It is stated that the Pope, before his recent illness, sent a note to France, Austria-Hungary, and Belgium, asking them as Catholic powers to support his claim to send a delegate. Italy's conduct in this affair proves its hostility to the Holy See; for what could be more fitting than that the Vicar on earth of the Prince of Peace should be represented at an international peace conference?

Some of the London correspondents of New York journals are talking about the grippé epidemic as having visited England ten times previously. As a matter of fact the grippé has existed for very many centuries, even Hippocrates having referred to it. It has been known under different names; and of course it will never be stamped out until the microbe which causes it can be cultured. The proper animal has not yet been found, although hundreds have been experimented with at the Pasteur Institute, Paris, where special attention is devoted to the distressing and dangerous malady.

Lord Russell of Killowen, is carrying on an effective campaign against dishonest company promoters and guinea pigs. In an address delivered a few days ago, he said that he hoped that the Parliament would be wise enough to deal fully with that subject. He hoped that they would not hear too much about the honest man being frightened from joining a board of honest directors by reason of the stringency of an Act of Parliament. Every man on a directorate was responsible for putting in the prospectus words forming an inducement for the public to subscribe capital. It was absolutely necessary that the question of illicit commission should be fully inquired into, and he was going to bring a Bill into the House of Lords dealing with that subject. He held the firm conviction that all men who received commission in respect of the promotion of companies should be able to hold their heads high, and be able to say that everything was done uprightly and honestly.

Lord Russell is a man of his word. He is a good hand at drafting Parliamentary Bills. It was he who drafted the Home Rule Bill, which passed the House of Commons.

1896 years ago, the "Angel of the Lord" appeared to the lowly virgin in the hamlet of Nazareth, and there announced to her that she had been selected from the beginning to become the Mother of the Son of God. "He it done unto me according to Thy word," was the humble expression of the exalted handmaid of the Almighty.

Apart from these great feasts, there are others of perhaps, minor importance, yet worthy of mention and claiming every Catholic's devotion. On the seventh of March falls the feast of St. Thomas Aquinas, "The Angel of the Schools," the most learned doctor of theological oration that possibly has ever existed. On the eighth is the feast of St. John of God; on the ninth that of St. Francis of Rome; on the thirteenth that of St. Gregory the Great; on the sixteenth that of St. Finian; on the twenty-first that of St. Benedict; on the twenty-seventh that of St. Alexander; and on the twenty-ninth that of St. Eustace, Abbot.

In addition to all these regular feast days, this year Passion Sunday falls on the nineteenth of March; Palm Sunday on the twenty-sixth; Holy Thursday on the thirtieth; and Good-Friday on the thirty-first. Then the third is the day set aside to honor "The Holy Shroud," the tenth to adore the Five Wounds; and the 24th to recall the Seven Dolors of the Blessed Virgin Mary.

March, therefore, is a month of special graces, favors, benedictions; and this year in particular should it be a month of peculiar devotion for every child of the Holy Church.

One of New York's leading Protestant clergymen, Rev. Dr. William S. Rainsford, rector of St. George's P. E. Church, delivered a remarkable sermon, two Sundays ago, on the question of education. A couple of paragraphs will suffice to show the trend of the preacher's thoughts on this vital question. He said:—

"Another step in the education of children that has not, I believe, been recognized is that not only should the head and hand be taught, but the soul as well. We fail to recognize this in our schools, yet it is the corner-stone of our liberty. "Ethical teaching the future citizen must have, and I will say that I

would rather the children of our great city were handed over to a Christian body, the Roman Catholic, for instance, to be taught by them the ethics of the Christian religion and their duty to God and their neighbor, than to see them not taught religion at all. That is a strong statement, is it not? I do not want to be misunderstood, however.

"But I would rather call the Roman Catholic clergy in and open the schools to their teaching for thirty minutes five times a week than to give the children a merely secular education. First, we fancied the main point of education was to train the head. In time we added to that idea the training of the hand and body. But I tell you the child is more than head and hand. There is the will and soul."

This is exactly the view that the Catholics of Canada had hoped would be taken by the Protestant majority in the settlement of the mixed question of Separate Schools in Manitoba. It would seem, however, that Dr. Rainsford's opinions are not universally accepted, nor practised, by those outside the Catholic Church. We do not exactly refer to the calling in of religious teachers of other creeds; but to the absolute necessity of religious instruction in the schools. There is never any objection raised to the reading of the Bible during class hours, nor the commenting upon the same; but the moment there is mention of a Catholic priest, or even a Catholic layman, attempting to inculcate the principles of religion into the young, there arises an authority of opposition that indicates how far the majority of non-Catholics are from according to others that freedom of belief and of conscience which they individually and collectively demand for themselves. We would be glad to hear similar sentiments to Rev. Dr. Rainsford expressed more generally. Above all it is necessary to stamp upon this age and generation the knowledge of that grand truth, that the soul is more important than body, the things of eternal concern more important than the affairs of time, in a word, the conducting to God is more important than the guiding to wealth, honor or distinction.

CARDINAL LOGUE ON THE OSTRACISM OF CATHOLICS.

We would gladly, had we space, produce the entire Lenten Pastoral of his Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland; but under the circumstances we can only quote some of its striking passages on the subject of Education. After explaining in a general way the obligations of citizens, His Eminence says:—

"Among the duties of life, a leading place should be given to the care and education of the young. It is a duty which affects, in some way, every class of society, parents, guardians, masters, teachers, ministers of religion, legislators, and indeed Christians generally, in as far as they are bound to reverence the beautiful innocence of youth and avoid whatever could tarnish its brightness or corrupt its purity. It is of vital importance to the well-being of society and the eternal destinies of the human race. Its observance or neglect is far reaching in its consequences for good or evil. The character of many generations to come shall be, in great part moulded after the impress stamped upon the youth of the present. Though each one is responsible for his own personal sins, the words of the prophet are not the less true of the hereditary neglect. "Our fathers have sinned, and are not; and we have borne their iniquities."

Having referred to the dangers of this age of infidelity, lack of filial duty and great irreverence, the Cardinal thus continues:—

"Behold, my brethren, some of the dangers which threaten your children. The duty of averting them falls in the first place, upon the parents. To them God has confided their children as proofs of His love, pledges of His confidence. Both by the voice of nature and by His written Word He impresses upon them the necessity of fidelity to this sacred trust. He shall one day demand at their hands a strict account of those precious souls that have been created for His glory, and are destined for His kingdom. Truly this is a great work, a work fraught with tremendous issues for

both parents and children. It must begin, and indeed, continue in the family; but if it is to be crowned with success, the home must be a Christian home, furnishing a model of order, regularity, peace, charity, piety, free from every influence which could tarnish the beautiful innocence of childhood or youth.

For the proper discharge of this great duty the school becomes indispensable to parents. They are bound to provide for the temporal as well as the spiritual wants of their children; and a good school furnishes the most efficient means of fulfilling the two-fold obligation. Unfortunately, this is often lost sight of by parents, and by those parents most of all who stand in the most pressing need of the aid which the school affords. This failure of duty may sometimes, though very rarely, come from necessity; but unhappily it is most frequently due to the neglect or, perhaps the dissipated habits of the parents. Such a neglect of duty, when avoidable, is a crime and a crime too without excuse. There are few parents in this country who have not, within easy reach, elementary schools in which the children can receive literary, instruction and religious training to some extent and with certain restriction. They are not indeed all that a Catholic parent could desire for his children; but thanks to the zeal of the clergy, the co-operation of the teachers, and it must be said also to the prudent administration of those in supreme control of our elementary education, all the good possible has been drawn from a radically vicious system."

After refuting the argument that the Catholics are to blame if they are not educated in the highest degree, because they have Trinity College, and other Protestant institutions in Ireland, and after showing how foolish this would sound if applied to Protestants, under like difficulties, his Eminence makes use of the following logical language:—

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A STRANGE MIXTURE OF BELIEF.

Rev. Dr. Lyman Abbott, who has severed his connection with Plymouth Church, and has declared that he descends for the last time from the pulpit, closed a long series of sensational and peculiar sermons by one which has awakened considerable comment. In this farewell sermon, the eloquent, but erratic divine in a dose of the following language:—

"I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open who knows, but that we could see those who have gone from us and yet have not gone from us. "The more this faith comes to me the less I believe in what men call spiritualism; the less satisfied am I with rapping and physical demonstrations. I love to think my mother follows me with her eyes as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinite influence that sometimes comes into my life is from her. Men may ask me if I am not afraid, I aid spiritualism, but I am not. It is just the other way. All this may be the result of imagination. I am not certain. I do not know. But, of one thing I am sure—there is a real presence in the Christ. He is not departed, although the world does not see him."

In closing his talk, Dr. Abbott spoke of the Protestant misconception of two doctrines of the Roman Catholic Church. He denied any belief in the real bodily presence in the Eucharist, but affirmed that in the Mass Christ was really present in Spirit."

Having been interviewed regarding these strange opinions of Dr. Abbott, the Rev. M. J. Lavelle, of the New York Cathedral, stated to a reporter of the New York "Herald," his views on the subject, and amongst other things he said:—

"The part of his remarks in which Dr. Abbott expresses the belief that there is 'in us a spirit, a soul, which death does not quench, but releases and makes efficacious,' is strictly in accord with Catholic faith regarding the spirituality and the immortality of the soul.

"When he enunciates the belief that those who have died have gone beyond our ken, but we are not beyond theirs," he states what is to a considerable extent a ready inference from the doctrine of immortality."

WORDS OF WISDOM FROM IRISH CATHOLIC BISHOPS.

So important has been the event of the first elections in Ireland, under the new Government Act, that it was to be expected that the members of the great Irish Catholic hierarchy would make reference to it in an especial manner. Above all, when we consider that the casting of votes on that occasion constituted the first act of self-government ever permitted to Irishmen, since the Union, we feel how great was the necessity of care and wisdom in the exercise of such a franchise. The world looked on; and none had their eyes more firmly fixed on Ireland than the enemies of the race; it constituted a species of test, whereby the people of the country could either confirm or refute the slanderous comment that they were unable to govern themselves. In this connection, then, did nearly all the Bishops of Ireland refer, in their Lenten pastorals to the momentous occasion. As an evidence of how unjust are those bigoted men, who accuse the Catholic priesthood of fostering rebellion and disloyalty amongst their people, we will quote a few passages from some of those admirable pastoral letters.

The Most Reverend Dr. O'Donnell, Bishop of Raphoe, made use of the following language, in his Lenten Pastoral:—

"Let me repeat the words I recently addressed to the people in a letter on this subject of Local Government elections.—In Local Government the people are now masters of their own business; and it behooves them at once to shoulder the large responsibility that has at length devolved upon them. In selecting District and County Councillors an elector needs to think carefully what his proper course is,

And again the same learned priest said:—

"With regard to the question of Christ's presence in the Holy Eucharist, I cannot discern clearly whether Dr. Abbott wishes to manifest his own belief or that of the Catholic Church. If he is speaking only of his own belief, his confidence in a spiritual presence is very common Protestant doctrine.

"But Catholics believe that Christ is present in the Holy Eucharist, body, soul and divinity. Consequently we hold a corporal presence, and it is this corporal presence which is referred to especially when we use the technical term 'real presence.'"

As far as we are concerned, we feel that Rev. Father Lavelle's expressions convey almost all that need be said, from a Catholic standpoint, regarding the Plymouth Church preacher's utterances. But there was in Dr. Abbott's sermon another paragraph, which is open to considerable criticism. He gave expression to the idea that it is not absolutely necessary to believe in Christ—we suppose he means as the Son of God—to be a good Christian. There are, according to him, thousands of good living Christians who are Jews and Gentiles. We may have misapprehended the meaning of the preacher, but if his words as we read them are intended to be taken in a literal sense, they are an absurd contradiction. Had he said that there are persons who, for good and reasonable causes, do not profess Christianity, yet who are inside the spirit of the Church, we could conciliate his statements with certain teachings of the Catholic Church. For example, the one who is ignorant of the truths of Divine Revelation, and whose ignorance is not culpable, but due to the natural obstacles, and circumstances, which have prevented him from knowing them, may live as belonging to the spirit while not belonging to the body of the Church. But once within reach of the truths taught by Christ, by the Gospel, by the Church, that person can no longer be considered as a Christian—in any sense—unless fully accepting the fundamental dogma of Christianity—namely, the existence and the Divinity of Christ.

However, to follow the Rev. Dr. Abbott in all his religious vagaries and pulpit eccentricities would be a task both fruitless and almost impossible.

Neither fear nor favor nor affection should weigh with him against the duty of supporting the very best man he can find; and naturally he will expect the candidates who seek his vote to be bound on public questions. Only men who have time and money, at least occasionally, at command can do much service to the County Council if they live at a distance from its place of meeting. But for all the new Councils we need men of sense, of uprightness, of public spirit, of practical knowledge, who will do the work of the new boards rather than talk about their proceedings.

It will be an enormous gain if both at meetings or conventions where candidates are selected, and afterwards at the sittings of each Board, those unbecoming scenes are avoided which, when they occur, only bring discredit on representative government by the people. This fine old county and every district in it, demand the services of the best, wisest, and ablest men that can be secured; and, thank God, our people are not deficient in good and wise, and able men.

In short, it is a sacred duty for us all, priests and people, to choose the fittest representatives that can be found for those public positions in which men can do so much, either to help or hinder the public interest. If, all over the country, the right men are selected, their management of local affairs will make the claim of Ireland for a much larger measure of self-government irresistible. The aims and charity of our people for their means are unbounded. I do not think there could be better proof of this than was afforded by the magnificent

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Religious Notes and Remarks.

The month of March, this year is one of special interest to all Catholics. Some very important religious feasts and a few noteworthy anniversaries occur during the present month. As we remark, elsewhere in this issue, the third of March is the day upon which His Holiness Pope Leo XIII. enters his ninetieth year, and it is, consequently commemorative of an event fraught with the greatest historical as well as religious importance. On the 17th of March the Irish Catholics the world over celebrate the feast of St. Patrick, which is at once a religious event of high rank, and a national anniversary of the greatest importance. On

the nineteenth of March the Catholic Church throughout the world pays special honor to St. Joseph, the foster father of our Lord, the chaste spouse of the Immaculate Mother, the universal patron of the Church of Christ, and the special patron of Catholic Canada. Moreover, the whole month of March is dedicated to that great saint, and it has long been known as the "Month of St. Joseph."

On the 25th of March the Church commemorates the Annunciation of the Blessed Virgin Mary. This is one of the great feasts of the year, as it is the celebration of one of the most important events in the great chain work of Redemption. On that day

FIXTURES FOR FORTY HOURS' DEVOTIONS

In the Archdiocese of Montreal.

The "True Witness" is enabled this week through the courtesy of Rev. Dr. Callaghan, Assistant Chancellor of the Archdiocese of Montreal, to present its readers with the official programme of the "Forty Hours' Devotions," throughout the Archdiocese, commencing with the present month of March, and concluding with the end of the year 1899. The data has been taken from the Official Ecclesiastical and Civil Calendar for the year 1899.

MARCH.

Wednesday, 1st	Boucherville.
Friday, 3rd	St. Pierre es-Liens.
Sunday, 5th	St. Joseph of Montreal.
Tuesday, 7th	Terrebonne.
Thursday, 9th	St. Damien.
Saturday, 11th	St. James of Montreal.
Monday, 13th	Ste. Anne du Bout de l'Isle.
Wednesday, 15th	St. Norbert.
Friday, 17th	Mother House of the Congregation.
Sunday, 19th	St. Patrick's.
Tuesday, 21st	St. Janvier.
Thursday, 23rd	Lanoraie.
Saturday, 25th	St. Jean Baptiste, Montreal.
Monday, 27th	Ste. Dorothee.

APRIL.

Saturday, 1st	Providence. (L'Assomption).
Monday, 3rd	St. Jean de Dieu Asylum.
Wednesday, 5th	St. Croix Grey Nuns.
Friday, 7th	Hochelega Convent.
Sunday, 9th	L'Assomption College.
Tuesday, 11th	Sault au Recollet Convent.
Thursday, 13th	St. Laurent Convent.
Saturday, 15th	Joliette College.
Monday, 17th	Rawdon.
Wednesday, 19th	Cote St. Paul.
Friday, 21st	Cote des Neiges College.
Sunday, 23rd	St. Eusebe.
Tuesday, 25th	Ile Bizard.
Thursday, 27th	Lacotte.
Saturday, 29th	St. Laurent.

MAY.

Monday, 1st	Anneciation du Lac.
Wednesday, 3rd	Ste Julie.
Friday, 5th	St. Valentin.
Sunday, 7th	Montreal College.
Tuesday, 9th	Seminary of Philosophy.
Thursday, 11th	Seminary of Theology.
Saturday, 13th	St. Gabriel's, Montreal.
Monday, 15th	Longueuil.
Wednesday, 17th	St. Lambert.
Friday, 19th	Notre Dame de Graces.
Sunday, 21st	St. Remi.
Tuesday, 23rd	L'Acadie.
Thursday, 25th	Ste Theodosie.
Saturday, 27th	St. Charles, Montreal.
Monday, 29th	St. Urbain.
Wednesday, 31st	Ste Monique.

JUNE.

Friday, 2nd	St. Paul Hermit.
Sunday, 4th	St. Joseph's Cathedral Street.
Tuesday, 6th	St. Isidore.
Thursday, 8th	St. Basile.
Saturday, 10th	St. Anthony's, Montreal.
Monday, 12th	St. Gatine.
Wednesday, 14th	St. Henri de Mascouche.
Friday, 16th	L'Esplanade.
Sunday, 18th	St. Louis de France.
Tuesday, 20th	Contrecoeur.
Thursday, 22nd	St. Charles.
Saturday, 24th	Hochelega.
Monday, 26th	St. Gabriel de Brandon.
Wednesday, 28th	St. James the Minor.
Friday, 30th	Mother House, Providence.

JULY.

Sunday, 2nd	He de Poils.
Tuesday, 4th	Chaunby.
Thursday, 6th	St. Julienne.
Saturday, 8th	St. Vincent, Isle Jesus.
Monday, 10th	St. Paul de Joliette.
Wednesday, 12th	Lachenais.
Friday, 14th	St. Alexis.
Sunday, 16th	Lavaltrie.
Tuesday, 18th	Ste. Elizabeth de Hongrie.
Thursday, 20th	Lac Masson.
Saturday, 22nd	Sherrington.
Monday, 24th	St. Esprit.
Wednesday, 26th	St. Luc.
Friday, 28th	St. Hermas.
Sunday, 30th	St. Barthelemy.

AUGUST.

Tuesday, 1st	St. Hippolyte.
Thursday, 3rd	Sault au Recollet.
Saturday, 5th	Ste. Brigitte.
Monday, 7th	St. Alphonse.
Wednesday, 9th	Berthier.
Friday, 11th	Bordeaux.
Sunday, 13th	Rev. Fathers of the Blessed Sacrament.
Tuesday, 15th	O. M. I. Novitiate.
Thursday, 17th	Jesuit Novitiate.
Saturday, 19th	Monastery of the Precious Blood.
Monday, 21st	St. Cleophas.
Wednesday, 23rd	St. Theodore.
Friday, 25th	St. Come.
Sunday, 27th	St. Augustin.
Tuesday, 29th	St. Michel des Saints.
Thursday, 31st	St. Ligouri.

SEPTEMBER.

Saturday, 2nd	Ste. Anne des Plaines.
Monday, 4th	Ste. Lucie.
Wednesday, 6th	Ste. Melanie.
Friday, 8th	St. Cyrien.
Sunday, 10th	St. Jacques l'achigan.
Tuesday, 12th	St. Blaise.
Thursday, 14th	Ste. Marie Salome.
Saturday, 16th	St. Ann's, Montreal.
Monday, 18th	St. Michel de Napierville.
Wednesday, 20th	Ste. Adele.
Friday, 22nd	Laprairie.
Sunday, 24th	L'Assomption.
Tuesday, 26th	St. Placide.
Thursday, 28th	St. Philippe.
Saturday, 30th	Maisonneuve.

OCTOBER.

Monday, 2nd	St. Felix de Valois.
Wednesday, 4th	St. Eustache.
Friday, 6th	Ste. Genevieve.
Sunday, 8th	Ste. Therese.
Tuesday, 10th	St. Constant.
Thursday, 12th	St. Edouard de Napierville.
Saturday, 14th	Mile End.
Monday, 16th	St. Jerome.
Wednesday, 18th	Pointe Claire.
Friday, 20th	St. Roch.
Sunday, 22nd	Dorval.
Tuesday, 24th	St. Jean de Matha.
Thursday, 26th	Ste. Beatrix.
Saturday, 28th	St. Edouard, Montreal.
Monday, 30th	Ste. Emmele.

NOVEMBER.

Wednesday, 1st	The Good Shepherds.
Friday, 3rd	Varennes.
Sunday, 5th	St. Henri, Montreal.
Tuesday, 7th	Lachute.
Thursday, 9th	St. Joseph du Lac.
Saturday, 11th	Joliette.
Monday, 13th	St. Martin.
Wednesday, 15th	St. Bruno.
Friday, 17th	Vercheres.
Sunday, 19th	St. Vincent de Paul, Montreal.
Tuesday, 21st	St. Saviour.
Thursday, 23rd	St. Jean St. John's.
Saturday, 25th	St. Edmond.
Monday, 27th	St. Lin.
Wednesday, 29th	Nazareth Asylum and all the churches and chapels.

DECEMBER.

Friday, 1st	St. Nicholas.
Sunday, 3rd	The Cathedral.
Tuesday, 5th	St. Thomas de Joliette.
Thursday, 7th	St. Leonard.
Saturday, 9th	The Gesù.
Monday, 11th	St. Francois d'Assise.
Wednesday, 13th	Ste. Sophie.
Friday, 15th	The Carmelite Monastery.
Sunday, 17th	The Providence Refuge.
Tuesday, 19th	Lachine.
Thursday, 21st	Pointe-aux-Trembles.
Saturday, 23rd	St. Laurent College.
Monday, 25th	Rev. Franciscan Fathers.
Wednesday, 27th	St. Ambrose.
Friday, 29th	Novitiate of the Christian Brothers.
Sunday, 31st	Novitiate of the Brothers of Charity.

A LESSON IN IRISH ECONOMICS.

Lecture Delivered by the Rev. T. A. Finley, S. J., before the Members of the Catholic Commercial Club, Dublin, Ireland.

Speaking in this hall and before an audience in sympathy with the views which most frequently find expression from this platform, I may assume that I am addressing an assembly composed chiefly of Irish Nationalists. From the term "Nationalist," as I use it here, I exclude all suggestion of partisan or party meaning. For my present purpose I would define an Irish Nationalist as one who aims at maintaining the distinctions of race, of character, and of traditions which mark off the Irishmen of Ireland from other peoples, and who develop what is worthiest and most effective in the individuals thus differentiated, so as to promote and secure for them undisputed supremacy in every department of the public life of their own country. This definition does not commit us to the acceptance of any one of the many political programmes which at the present moment compete for our support. It does not bind us to decide which of them makes most largely for the welfare of Ireland. It does, however,

constrain us to the view that whatever be the political institutions established amongst us, and in whatever relations these may stand to the larger organization of the British Empire, these institutions should be administered and controlled by Irishmen, for the benefit primarily of their fellow countrymen.

But political institutions, be their character what it may, do not make the life of people. They have their importance no doubt, but among modern civilized communities it is not by the special character of political institutions that the strength or vitality of a nation is gauged or determined. No one would assert that Germany is powerful because she is imperial; or France wealthy because she is republican; or England commercially and industrially great, because she maintains a constitutional monarchy. It would perhaps, be nearer the truth to say that the people of a country now-days makes its own character, and this character, when made up, reacts upon, and largely

determines, the character of its government. There was a time in European history when the courage, the enthusiasm, the military spirit of a people fixed its place in the scale of nations. In the present age, wealth, rather than prowess, is the passport to supremacy. A Mohammedan invasion of Christian lands was possible in the days of Charles Martel or of John Sobieski, for the issue then was between the valor of Christendom and the fanatical courage of the warriors of Islam. But such feats of conquest are possible no longer. The issue now would be decided by Maxim and long-range guns, and Christendom has the wealth which can furnish these engines of war, and Islam has not. Fanaticism can go but a little way to redress the inequality. If fanatical devotion inspiring a host could match the expensive mechanisms of destruction directed by a few regiments of well-fed, well-paid soldiers, the battle of Omdurman would have to be described in history otherwise than it will be. Nor will the patriotic enthusiasm and self-sacrifice of civilized men avail to make their cause successful, unless the enthusiasm and the self-sacrifice are backed by wealth. The world pays tribute to the heroism of the Spanish sailor in the late conflict with the United States, and recognizes the ability of Spain's naval commanders. In these qualities the navy of Spain was not unworthy the skill and daring which centuries ago made the western Atlantic the "Spanish Main." But skill and daring were of no effect against

the armaments which the wealth of the United States created, and the use and exercise of which they could afford to practise in times of peace. We remember the verses with which a few years since the bellicose Briton excited himself to defy the power of the Isar. They were odiously vulgar, but they were truthful echoes of the time—"We've got the ships, we've got the men, we've got the money too." Men count for something; but they are only one of three factors on which success depends; the ships and the money are each of them equal, if not of greater importance.

We are, I think, too ready to forget these prosaic truths in Ireland. We seem at times to be swayed by the belief that mere patriotic zeal, demonstrative professions of loyalty to our country, devotion which is deemed effective in proportion as it is self-sacrificing, will avail to accomplish the regeneration of Ireland. Our enthusiasm is so engrossing that it will not permit us to contrast our actual resources with the many forces against which he have to contend. We will not stay to reflect that such shoals of a national life as are left to us can be maintained only by a struggle against potent material influences, which, in many ways and by many channels, are working for our extinction as a nation. Some few months ago I stood on one of our city pavements to watch a procession winding through the streets in celebration of an anniversary which one of our Nationalist parties was hon-

oring. A body of men rode by on horses variously caparisoned. One of their horsemen dropped out of the line of march, and drew up near the spot where I was standing. His horse, a broken-kneed hard worked animal, recoiled himself readily to the halt. The rider, to whom also hardship and hard work were evidently familiar, was a man of grave and earnest face. He had done his best to make a show worthy of the occasion. But circumstances, it would seem, had been against him. His costume could hardly be described as a Sunday suit, and he had not been able to provide a saddle. He had, however, a broad green scarf across his shoulder, and in his hand he carried a spear made out of a wooden lath, and decorated at the head with a piece of green ribbon. He tucked his spear under his arm, drew a clay pipe from his pocket, and having lighted it after some effort resumed his place in the ranks, smoking placidly as he went. The incident was not laughable, it was all pathos. The solemn earnestness of the man, his poverty, so strangely furnished to do honor to party whose politics were for him the best expression of patriotic effort, the resolute gravity with which he performed his part in the ceremony of the day, were all too sacred for mockery. In his own way, and as his poverty allowed him, he was making profession of that devotion to country which the history of all races, and especially of our own has taught us to hold in reverence. I had seen enough of the procession.

Half an hour later I was permitted to observe a parade of a different kind. A great crowd, more numerous it seemed to me, than the procession in the city streets, covered a pier at Kingstown Harbor, watching with keen interest a British fleet which lay at anchor in the bay. Steamers plied between the Kingstown quay and the warships, and there was eager struggling at the quay to secure a place on the outgoing steamers. The war vessels were preparing to put to sea; clouds of smoke issued from their funnels, and sailors hurried to and fro upon their decks. The black hulls lay deep in the water, but out of the white-painted fitting along the decks the throats of the great guns opened towards the shore. The monster engines of destruction were silent, but their mouths gaped ominously towards every point of the compass at which Irish soil rose out of the sea. I could not help setting in contrast with this array of perfected material power the wooden spear of the horseman in the procession; and as the force of the contrast grew the echoes came back of fervent speeches which I had listened to and admired, urging our nation to rise in its strength and fling of the yoke of the stranger assuring us that we had but to adopt some political policy of resistance to make our country "glorious and free," and invoking the memory of Brian Boru or Hugh O'Neill or Wolfe Tone, in confirmation of the assurances of freedom. But, alas! there before us were the eighty-ton gun and the wooden spear, prosaic symbols of the two powers which this enthusiasm would set in conflict. And there, too, was the certainty that, granted the conflict, the final word in it would be spoken decisively through those black tubes, by which in the last resort England asserts her claims or enforces her purpose of sovereignty.

I am not suggesting that we should forget the "glories of Brian the Brave," or blot out from our people's memory the deeds of Hugh O'Neill. I am drawing attention to the fact that enthusiasm excited by the achievements of the past will not avail to make good the lack of material power in the present. I would fain argue that in our struggles for the existence of our people as a nation, we should use the methods and weapons of our own age; that we should endeavor to make ourselves strong by the means which nowadays gives strength and influence to civilized communities; and that from the greater examples of the past we should learn to expend a portion—a large portion—of our patriotic energies in creating the resources without which in the controversies of nations no disputant can make himself heard. It has been said of Hugh O'Neill that his education in the ways of English State policy, added to his steadfast devotion to the fortunes of Ireland, made of him the most formidable champion of Ireland's claims who has appeared in the course of her history. That lesson of the past we might read for our distant benefit. England is today relatively to Ireland, what she was in the days of Hugh O'Neill, a great and growing power, the neighbor and in many ways the rival of a weaker nation, with this difference, however, that nowadays the movements of growth in England and of decline in Ireland are more rapid than when O'Neill was chieftain in Ulster. England has mastered the arts by which material power is established and maintained; she has done this so

thoroughly that she has taught to every progressive nation in the world the ways of progress; they are progressive in the measure in which they have adopted their methods. If we wish to be practical, to be strong with the strength of our own age, we, too, must consent to learn in the school where Hugh O'Neill was taught. We need not any more than he abate a jot or little of our patriotic devotion, but we must, after his plan, contrive to make our zeal effective as well as devoted.

Now, what is the secret of England's greatness; what is the source and cause of national greatness in every country which holds a place of recognized influence among civilized peoples? Assuredly it is efficient industry, a trained and enlightened power of wealth-production. Since the time of Queen Elizabeth it has been the aim of England to supply and command the markets of the world. She has triumphed by her economic policy, and by this policy all civilized nations who are striving for a share in her greatness are endeavoring to exalt themselves. The struggle between peoples and races is now in the markets of the world, and it is success in this sphere which decides which are the fittest to survive. We may not regard this as an ideal form of national greatness, but it is, whatever be our judgment of it, forced upon us by the condition of the time. If we will not adopt it we have no alternative but to retire from the struggle of existence. If we cannot maintain ourselves as a nation in this sphere we must surrender hope of enduring at all. But, it may be asked, is it still possible for us to secure a place in the industrial and commercial world of to-day. We are far behind in the race; we have no manufacturing or commercial traditions, our energies were blighted and paralyzed long ago by causes for which we were not responsible and which we were powerless to resist. And we are, besides, a nation small in numbers and economically weak, by the side of the greatest economic State of modern times from which we are alienated at many points, and to which we stand in a kind of hereditary antagonism. Is it possible under these conditions to achieve the national greatness and the guarantee of national existence which depend upon successful industry?

I reply: what others have done we also can do. Belgium and Wurttemberg are States smaller than Ireland. They are separated by an artificial frontier from great manufacturing nations. Yet they have almost within in our own memory risen to a high rank among industrial nations and have become formidable competitors of their neighbors. But, it will be urged these countries have the natural resources which fit them to become great in manufacture and commerce, and we are poorly provided in this respect. We have no stores of coal or iron provided for us by nature; we have nothing but agriculture to rely upon, and how can we hope to build up a stable edifice of national greatness or establish the security of our existence as a nation on such a basis?

Again, I reply, as before, what others have done we also are capable of accomplishing. Denmark is a country not larger than the province of Munster; its industry is almost wholly agricultural. Nevertheless, it has risen from almost the lowest place in the scale of wealth-producing nations, to occupy a foremost position. And this has been accomplished within the present century, and under the pressure of political disasters, which to a people less tenacious of life would have been overwhelming. Like the Danes, when the movement towards industrial greatness began, we have at least our soil and its resources left us—and we have both greater in extent and richer in the materials of agricultural wealth than the Danes had.

Why should we not do for ourselves and for our nationality, at least as much as they have done. We fear the excuse sometimes urged that we are destitute of capital, and we are familiar with the suggestion that we should look to the inflow of foreign capital and foreign enterprise as the true means of our industrial regeneration. There is quite capital enough lying at interest in the banks and the post office of Ireland to equip all the feasible industries we could set up. Besides, we must remember that it is industry that creates capital, not capital industry and that if we seriously put hands to the enterprises of genuine industry, we shall soon be masters of capital, not its hired servants.

The inflow of capital may be a blessing or a curse. If with the capital comes to the people of Ireland a higher and better knowledge of the processes of industry; if its expenditure lifts them to the condition in which they shall be skilled in the more scientific methods of production; if when it comes they can rise and do rise to places of position and control, then, by all means, let it

Continued on Page Ten.

CHICAGO IRISH DOOLEY ROT.

Contributed by our Critic of Anti-Irish Irishmen.

Rarely do we give expression to harsh, or even severe criticism; more rarely still do we make use of terms calculated to hurt the feelings, or grate upon the sentiments of any writers—no matter how strongly we disagree with their work. But we can find no words in the English language sufficiently severe to convey our abomination for certain would-be business writers, whose idiotic attempts at wit and caricature merely reflect the literary depravity, of their sentiments, and the maliciousness of their cowardly methods. Possibly we cannot include in this category of vile slanderers such anonymous scribblers of mean insinuations and low attacks upon institutions, principles, and men whom they fail to understand, as "Old Fog," of this city and "Le Flaneur," of the "Toronto Mail and Empire." Even these writers—and others of their calibre—have some respect for their readers and possess the decency of hiding their detestation of everything Irish and Catholic under the thin veil of more or less happy expressions. Of these we may have something to say later on; but, for the present we wish to draw attention to another class—one lower in every acceptance of the term.

An example will better illustrate the nature of the class to which we refer. There is some fellow—evidently an American of Irish descent and of the class referred to by Rev. Father Campbell, in his interview with the "Gazette," when he said: "I find that after the second generation they have little or no desire to be known as Irish," who has been perpetrating in the "Chicago Journal" a series of absurd, low, false, insinuating, caricaturing articles, under the title of "Dooley Meditations." These idiotic productions are taken up by the daily press of Canada, as well as of the United States, and reprinted as samples of wit and humor. To say nothing of the writer, or of the journal that originally gives them to the public, we must state that those who copy them, and in so doing set merit even of the basest order in them, give evidence of a lack of that refinement, sensibility, and common education which should characterize every journalist in the country.

Take as example the last of these infamous productions—"Dooley Philo-sophizes on the Gr-wear Warruks of Litrathchoor." We will not insult our readers, by quoting from this miserable attempt to cast ridicule and odium upon the Irish Catholic element; nor do we purpose repeating what we have before, on other occasions, stated concerning this method of placing a species of barbaric English on the lips of every Irishman. This piece of literary vileness possesses serpent fangs of a much more dangerous and vicious quality than the mere forcing the public to believe that Irishmen are all ignorant and all incapable of speaking English. One word, however, aent the stage brogue, which this class of vilifiers attempts to translate into written language.

Firstly, the very efforts made in the broken spelling of the words indicate that the writer knows absolutely nothing of the characteristics of Irish pronunciation—either in the native Gaelic, or the foreign English, you might traverse Ireland from the Hill of Howath to Connemarra, and from Lough Foyle to Tramore, and you could not find—in all their varieties of provincial accents—a single original for the present day stage Irishman. On the other hand, it has long been universally admitted that the best and purest English in the world is spoken in Dublin. But with this system of ridicule, by means of this "if ye wud delight me hear-

it" kind of English, we do not purpose dealing at present; of itself it is a boomerang, that only casts back the stone of ridicule upon the one whose ignorance selected it as a weapon and whose prejudices launched it against his fellow-citizens. It is to the graver and more serious attacks—hidden under the cloak of bad English, and worse brogue—that we will briefly refer.

What are the conclusions that an uneducated reader of the article in question must reach? We say "uneducated," because no educated man would demean himself, or prostitute his faculties by perusing ten lines of such nonsense and thrash. The untrained reader, especially if at all prejudiced against Ireland and Catholicity, must conclude that the Irish are a people who abhor learning, who detest instruction, who shrink from enlightenment, and who grovel in ignorance, and consider their greatest enemy to be the one who would drag them out of the mud in which they herd. At least to cause his readers to form this false estimate of Irish character is simply one of the chief aims of the "Onadaun" who pens the "Dooley Meditations." Worse still; before his interviews with a "Father Kelly" are ended the same reader must conclude that the Irish were Catholic because they were ignorant; but as soon as they receive the slightest degree of rudimentary instruction they lose their faith and become "reasonable" men. We must illustrate our meaning by one short quotation from Dooley's remarks:—"Well," says I, "whin I was grown" up, half th' congregation heard Mass with their prayer books turned upside down, an' they were as pious as anny. Th' apostles' creed niver was as convin'cin' to me afther I learned to read it as it was whin I cudden't read it, but believed it."

This is but a sample of the whole piece; and the writer of this stuff is but one of a score, or may be more, of those "antirish Irishmen" whose methods are as false as they are cowardly, and whose characters must correspond with the abominations they concoct and impose upon the public. It seems to us that it is high time for the sane and honest press of the country to discountenance these calumniators of national and religious character.

The grand movement set recently on foot to revive the Gaelic language and consequently to preserve and perpetuate the historic and literary glories of the Irish race, is one of the most effective means yet adopted to clear the journalistic world of this locust plague of slanderers. There was when it was a crime—under the jaws of the Pale—to speak Irish, and it was forbidden to teach the children English; under this double shadow that sought to extinguish every ray of enlightenment that might fall upon an Irish mind, we find the hedge schools sending forth more classic scholars than the colleges of many other countries of that period. The very turf-cutters in the bogs, and the shepherds on the hillsides of Ireland, could converse in Greek and Latin, could repeat Homer, Virgil, Horace and Cicero, even as their sons could shame Saxon students with their knowledge of English classics. And this is the race—once the guardian of all that was rare of European thought, when the night of barbarism rushed over the institutions of the old world; this is the race, we repeat, that these uneducated, unrefined, witless, soulless, heartless, miserable plagiarists of caricature dare to gnaw and worry with their idiotic productions. Some one must soon cry then "halt!" And the sooner the better.

wharf, to catch a glimpse of the ship and the familiar faces on board. People, who for 5 years having been living in Boston and yet never saw or met at this place and once more renewed old friendship, while waiting anxiously for the steamer to arrive. They had come from suburban towns miles distant in the hope of seeing the ship. On her arrival many thronged on board, some even taking a holiday so that they could hear from old friends in St. John's.

Trinity has suffered from one of the worst visitations of the gripe at all, and in young folks it is accompanied by measles. Many whole families are down, and the schools have had to be closed, both pupils and teachers being stricken with the disease.

The bazaar in aid of the Catholic Church, at Placentia, which was recently closed, was highly successful. Everything in connection with it was on the grandest scale, and both pastor and people are to be congratulated on its success.

The sealing fleet are in readiness for the sealing voyage, and the capital will soon present a busy appearance when hundreds of men will be seen standing around the different shipping offices eager to get "a berth to the ice" for 1899.

Edward Foley of the West End had a narrow escape from freezing to death last week, and as it is he has received several bad frost burns on the limbs and body. Wednesday he went to Witehazel Pond on a trouting expedition and secured some fine specimens, but when he started to come home in the evening, not knowing the surroundings, he lost his way and was compelled to remain in the woods all night. He suffered severely from the cold, but tore down boughs and collected enough brushwood to keep a fire going. The next day he kept travelling to find a path to lead him to the road, but penetrated farther into the forest, in which he spent another night, and was badly frost-bitten, while he suffered from hunger, his stock of food having been consumed. Next day he travelled on and at length broke out on Paddy's Pond completely worn out, when he met Messrs. Metcalf and Mercer, of Topsail, who seeing his condition, took him to the farmer's house where his burns were bandaged and he was kept till Saturday. His legs were frightfully swollen, and he attributes his escape from being literally frozen to death, to the accident of his having a couple of packages of matches on his person which enabled him to keep a fire going.

There passed away lately at St. John's, Mrs. Linigar, wife of Mr. Michael Linigar, master cooper, after a somewhat tedious illness, borne with Christian resignation. The announcement of her death will be a sore blow, not only to her immediate friends, but many of God's poor, to whom she has ever extended a helping hand. The deceased was a most exemplary woman, an earnest and devoted Catholic, and possessed many beautiful traits of character that won her favor and esteem in circles high and low. She leaves a kind husband, two daughters and one son (Will) to mourn an irreparable loss.

One of the most important industries likely to be developed in this colony within the next year or two will be that of pulp-making, remarks a local journal. A few years ago people would hardly touch our spruce for the giving. To-day, Canadians, Americans and Englishmen are clamoring for our pulpwood regions. Especially is the United States looking to Canada and this country for its supplies of the raw material. Clap an export duty on pulpwood, say some authorities, and the U. S. would practically be at the feet of the Dominion. Some idea of the growth of the business can be obtained by comparing the Canadian statistics for the past twenty years. In '81 there were in the Dominion only five pulp factories, with 68 men, 9000 tons of the product, of the value of \$63,000. In '91 the factories had increased to 24, the employees to 1,025, the output to 496,000 tons and the value to \$1,057,000. Since then the increase has been still more rapid. Exact statistics of the industry are not available, but there are over 30 pulp factories in Canada, with a yearly output estimated approximately at 150,000 tons, about a third being sulphite and other chemical pulps, and two-thirds being mechanical pulp. The bulk of the output is made into paper mostly consumed in Canada, but three factories manufacture pulp for export. One of the largest Canadian manufacturers estimates that the labor employed in the manufacture of wood-pulp "from the stump to the car," amounts to about 6 men to each ton of pulp, the wages running from \$1.25 to \$2 a day. In Europe, besides spruce, use is made of fir and pine for the manufacture of pulpwood. In Canada and the United States spruce is almost the only wood employed, poplar, at first considerably

used, having been abandoned, except in a few cases, the fibre not being found sufficient. Some other woods have been used, viz., balsam, hemlock, and pine, but have not been largely adopted. The cotton wood of the Southern States is said to produce a fluffy paper, and the spruce of West Virginia is described as too hard and having a poor fibre. The Canadian spruce is the best timber for making wood pulp. The further north you go the better the spruce for the purpose. Therefore as our spruce is practically the same as that of Canada, and as we have unlimited areas of it, we have in this wood a most valuable possession.

The annual consumption of pulpwood on this continent cannot be estimated at present, but a few examples will give an idea of its magnitude and growth. The North-Eastern "Lumberman" says:—

"The Glen Manufacturing Co., on the Hudson River, are now producing 170 tons of white paper per day. This is the concern which supplies the New York 'World' with 75 to 100 tons of paper per day, using up in the whole business more than 60,000 cords of spruce per annum, an amount equal to 40,000,000 feet of spruce." The Christmas edition of the New York 'World' consumed over 270 tons of white paper, which required in its manufacture about 230 tons of ground wood pulp, and about 50 tons of sulphite pulp. To produce this amount of pulp at least 310 tons of spruce wood were necessary, or fully 200,000 feet of spruce logs. Again it is stated that the paper required for the printing of the 'Petit Journal,' of Paris, is equivalent to the consumption of 120,000 trees annually, converted into wood pulp. This requires an annual thinning of 25,000 acres of timber land. And again it is claimed that the wood pulp industry on the Kennebec river will require from 45,000,000 to 50,000,000 feet of spruce during the year. During the twelve months from November 1st, 1894, to November 1st, '95, the Boston 'Globe' used 8,750 tons of white paper. This is nearly thirty tons a day, not counting holidays and Sundays, or 24 tons a day for 365 days. In order to keep the 'Globe' supplied the makers have been obliged to cut 1,200 acres of land. The daily production of newspaper alone in the United States is estimated at 3,000, about 90 per cent. of which is composed of ground wood. In 1896, there were 1,190 pulp and paper mills in operation in the United States, and 125 idle mills.

The following extracts are taken from the annual report of the St. Vincent de Paul Society:—

The Society has expended in its various charitable works during the year \$1,843.54, of this sum \$1,573.54 was expended in outdoor relief, and \$275.36 for labor performed by deserving poor women and girls in St. Vincent de Paul's Hall in net-making.

The expenditure on account of fuel was necessarily very large owing to the constant and pressing application for this relief, unusual exertions were necessary to aid the meritorious cases brought under the notice of the Society. Thanks to the generosity of benevolent friends and prompt assistance from the Government, the members were enabled to afford relief to 700 applicants for coal and expended for this item alone over \$840.44.

Since the last annual report, the Society has lost Mr. Patrick Daly, one of its most esteemed and oldest members, who departed this life during the year, he was a devoted and zealous member of the Society.

The Society has also to regret the demise of Mr. Francis Gushue a zealous laborer.

The treasurer's statement is as follows:—

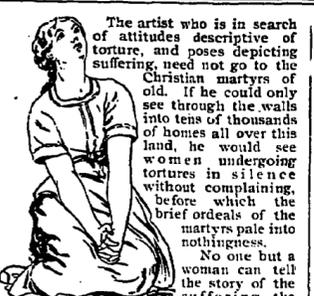
To amount received from all sources.....	\$1,843.54
Balance.....	5.36
	\$1,848.90
By amount expended for coal and general rent, etc....	\$1,848.90
	\$1,848.90

The following is the list of officers for 1899:—

President, John J. Burke; Vice-President, W. F. Treligan; Asst. Vice-Pres., M. Malone; Secretary, Charles M. C. White; Treas., M. J. Summers.

St. Bonaventure's College, the leading Catholic college of the Island, has the largest number of pupils on record. This speaks volumes for the zeal of the noble Irish Christian Brothers, and we congratulate them on their success. In a future issue of the "True Witness" we will deal with the phenomenal work of the Christian Brothers in far off Terra Nova.

A crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love.



The artist who is in search of attitudes descriptive of suffering, need not go to the Christian martyrs of old. If he could only see through the walls into tens of thousands of homes all over this land, he would see women undergoing tortures in silence without complaining, before which the brief ordeals of the martyrs pale into nothingness.

No one but a woman can tell the story of the suffering, the despair, and the despondency endured by women who carry a daily burden of ill-health and pain because of disorders and derangement of the delicate and important organs that are distinctly feminine. One of the worst effects of troubles of this kind is upon the nervous system. The tortures so bravely endured completely and effectually shatter the nerves. Dr. Pierce's Favorite Prescription is an unfailing cure for all weakness and disease of the feminine organism. It makes it strong and healthy. It allays inflammation, heals ulceration and tones and builds up the nerves. It fits for wifehood and motherhood. Good medicine dealers sell it, and have nothing "just as good."

Since my last child was born, thirteen years ago, I have suffered from a nervous trouble, writes Mrs. Paul Debraire, of Joliet, Campbell Co., Tenn. "I consulted several doctors and took much medicine, but found no relief. I had very bad health for twelve years. Every month I had a week before the monthly period and a week after. I was obliged to keep in bed for four months last summer. I was just like a corpse. I lost twenty-six pounds in four months. I was coughing so much I was considered in consumption. I suffered severely from pain in my back, bearing down pains in the womb, chills and cold sweats. After taking four bottles of Dr. Pierce's Golden Medical Discovery my coughing stopped, and after six bottles of Dr. Pierce's Favorite Prescription my periods became regular and were passed without pain. Now I am fleshy, more so than ever before. My neighbors are surprised to see me in such good health after having seen me so low."

Constipation causes and aggravates many serious diseases. It is speedily cured by Dr. Pierce's Pleasant Pellets.

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1.00 YEARLY, from 25 to 45 years of age.
1.50 YEARLY, from 45 to 65 years of age.
2.00 YEARLY, from 65 to 95 years of age.

All our accredited Agents carry a Booklet of Receipts and should call on you, kindly give him an opportunity to explain clearly such a serious and important matter, and which concerns you specially.

Should an Agent call on you, please come to our office and our Manager will give you all information.

Our outfit is so large and complete, that we are prepared, on the shortest notice, to undertake all Classes of Funerals, outside of our subscribers, at moderate prices. Please visit our office and you can judge of our organization.

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 - Because it isn't good for his family.
 - Because it wastes his money.
 - Because he is liable to drink to excess.
 - Because drink isn't necessary to health.
 - Because, on the contrary, it has been proven detrimental.
 - Because happiness doesn't depend on drinking.
 - Because misery often results therefrom.
 - Because it is often the ruin of homes.
 - Because it never helps a man in the struggle of life.
 - Because it lowers the tone of a family.
 - Because it opens the door to temptation.
 - Because it forms a habit almost impossible to overcome.
 - Because many a mother's heartache may be traced to it.
 - Because jails and orphan asylums proclaim its work.
 - Because drunkard's graves are so numerous.
 - Because children inherit the taste for drink.
 - Because there are a thousand other reasons which we have no time to enumerate, all pointing to the folly of drinking intoxicants, and to the wisdom of being a total abstainer. — Home Journal and News.
- YOU CAN'T TELL.**
- You don't know when that cough will stop. The cough of consumption has just such a beginning. Take Scott's Emulsion now, while the cough is easily managed.
- Knowledge is the star of faith.—Schlegel.

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Notes From Newfoundland.

FEBRUARY 20.

Codfish is very plentiful at Channel and bait is there in abundance, but the weather is so stormy and such a vapor rises from the water that the fishermen find it almost impossible to get out. Any fine day, however, good fares are taken.

Lately the "Virginia Lake" steamed up to the famous hunting ground of the western shore—White Bear Bay—to find four hundred and fifty carcasses of venison awaiting shipment. The intense frost was such that the place was solid everywhere, and the ship could not get within five miles of the point reached last year. Thousands of cariboes, are reported on the hills, and even out to the very bottom of the bay they were never known to be

so plentiful. Although the thermometer was five degrees below zero it was a gala day for the hunters; dogs drew the carcasses over the ice to the ship's sides, assisted by the men, who came seven miles with each load, and kept up the work until all were at the gangway. They had ears, nose, cheeks and feet frost-bitten, yet did not seem to mind such trifles while at work. The steamer brought from Pussthrough and other ports 200 carcasses of caribou, making in all 650, with more to follow next trip.

The knowledge that the "Grand Lake" was calling at Boston stirred the patriotism of the Newfoundlanders, who have made their home in the "Hub," and when she was expected there on her first trip this season, thousands thronged Lewis's

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All communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1138.

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

PAUL, Archbishop of Montreal.

SATURDAY, March 4th, 1899.

THE ATTITUDE OF THE PROTESTANT PRESS.

THE MAIL AND EMPIRE.

If religious bigotry exists in parts of Canada to-day it is certainly not the fault of Catholics or their press. The Catholic Press of the Dominion will be searched in vain for any existence of a desire to keep alive this hateful spirit...

The other article is taken from the Presbyterian Review, and is on "Prayers for the Dead." From this we select one sentence: "Natural sentiment certainly craves the opportunity of doing something for the departed, and on this sentiment priestcraft has long skillfully traded."

THE DAILY WITNESS.

By the impertinences and falsehoods in its editorial columns, the "Daily Witness" imposes upon us a wearisome, although a dutiful, task—namely, that of refuting those utterances over and over again.

ness" itself has not by this time grown weary of its futile attacks. The subject of its latest exhibition of anti-Catholic prejudice, is the defeat of Dr. De Grosbois' Bill, to secure the compulsory attendance of children at school—a bill which was an insult to the Catholic parents of this Province...

This statement is both false and dishonest, and the Daily Witness knows well that it is so. The Catholic Church had nothing to do with the vote by which the bill was rejected.

A comparison of the school attendance in this Catholic province, with that in the Protestant province of Ontario, based on the figures given in the reports of the Hon. Mr. Ross, for 1896-97, and that of the Education Superintendent of this province, shows that Ontario is more in need of compulsory attendance at school than is Quebec.

Nobody acquainted with the history of the Church, either in ancient or modern times can truthfully say that it has ever been opposed to the "mental elevation" of a people.

OUR CLASSIFICATION IN THE CENSUS.

In the approaching session of Parliament an appropriation will doubtless be made for the purpose of taking the Dominion census next year. It costs a good deal of money to take a national census, and care should be taken to secure that full value be obtained for that money.

ren in one column, while the various sects have a score of columns accorded to them, each having a separate column. We hope that the English-speaking Catholic members of parliament will see to it that the proper authorities shall receive explicit instructions on the point.

ANTI-CATHOLIC SENSATIONALISTS.

There seems to be some religiously inclined gentlemen who believe that their salvation depends upon the amount of abuse they can heap upon the Catholic Church. One would suppose, (for we must suppose them to be honest and sincere until proof to the contrary), that they imagine the Almighty has specially set up the Church of Rome, as a kind of a prize target in the great tournament of life...

This may be a very unjust supposition on our part; but we prefer to believe that such is the reasoning of certain rabid clergymen of other churches, than to find ourselves obliged to consider them as malicious and intentional "bearing false witness." We have vainly sought for an explanation of this peculiar propensity in men of education, men who are on all other subjects well informed, broad-minded, and even generous in their sentiments...

We once read of a minister, who, while praying for enlightenment and guidance in spiritual ways, always added, but "if there be truth, O Lord, to be found in Popery, preserve us from the sight thereof." This may be a mere story invented by some wag, but it certainly illustrates that which, to all outward appearance, is the sentiment of this class of anti-Catholic sensationalists.

In all this, however, we behold a most conclusive proof of the truth that is in the Church of Rome, and of the stability of her faith. She alone of all the forms of Christianity is made an invariable exception; others may be opposed, may be criticized, may be combated upon certain points regarding certain issues; but as far as she is concerned she is distrusted, disbelieved in, and hated along the whole line.

Alone, then, the Church of Rome stands, like one of these immense beacon lights on the coast of Norway; solitary, unprotected by any apparent bulwarks, towering out of the blackness of the night, high above the waves that circulate, or, in hours of tempest, the billows that lash against the lone rock that supports the structure, unshaken by the storm that rages, immutable amidst the wildness of elements in fury...

A LENTEN EXHORTATION

At High Mass in St. Patrick's Church on Sunday last, the Rev. Father McDermott preached a practical and effective sermon on the Sacrament of Penance, with special reference to the present penitential season. He made a forcible appeal to his hearers not to put off till the last day the performance of their Easter duty.

ROBERT EMMET.

On the 4th of March, each recurring year, in all parts of the world the memory of the immortal patriot, Robert Emmet, is revived in the minds and the hearts of Irishmen. Emmet was an exceptional character in many acceptations of that term; his picturesque personality stands forth most conspicuously on the field of Irish history...

In this craving for fame after death we perceive an example of man's natural desire to escape oblivion and to live on, even if it be "his fulfilment" is done. From the pre-historic king who caused the pyramids of Egypt to be constructed down to the last merchant prince of our day, whose wealth is partly used to construct a gorgeous tomb, wherein his remains may rest amidst architectural beauties, and whereon his name may be carved in letters of granite and marble...

To this general rule Emmet was an illustrious exception. He loved his country with an ardor as sincere as it was feverish; he mourned over her distress with all the sorrow of a young and generous nature; to pave all he had, hope, happiness, prospects, love, and finally life itself to the cause of Ireland, and he fell with his soul darkened and saddened with the feeling that all he had given was a vain sacrifice, and that Ireland's fetters were more enduring than his life.

stone but, Emmet was not this so easily to escape fame and immortality. His name, his life, his death, his words of fervor and patriotism, his example self-sacrifice and majestic heroism have all been conserved, have been transcribed upon countless pages, have been handed down from sire to son, have been carved upon the heart and stereotyped in the memory of the Irish race.

This is immortality! this is fame! this is glory! this is an unending life embalmed in the memory of a people! this is an escape from the oblivion that hangs its folds over the names of the builders of the great Pyramid, the constructors of the Round Towers, to performers of untold and long unremembered deeds of heroism.

The following ladies and gentlemen will take part in the production of "Robert Emmet," by the Young Irishmen's Literary and Benefit Society on St. Patrick's night at Her Majesty's Theatre: Mrs. H. E. Codd, Miss Julia Lynch, Messrs. M. J. Power, J. J. McLean, C. P. Hamelin, J. P. O'Connor, F. J. Gallagher, J. E. Slattery, J. P. Smythe, J. Cunningham, R. Love, M. Carragher, R. H. Baird, and Alfred Ward.

HOCKEY VICTORY.

It would be an impossibility to describe accurately and in technical terms what a splendid victory the Shamrocks won on Wednesday evening in the Arena rink, when they confronted the Victorias. Perhaps it may be put succinctly in the words of a man who has been watching hockey and other games for years. When it was all over he was asked his opinion as an expert, he simply said "I never saw hockey before." And the probability is that the same would be the unanimous opinion of about six thousand people, even if half of them would sooner have seen the Victorias win.

The success of the Shamrocks shows that in the athletic field as in every other the Celt has no superior. It may take years to accomplish or rather perfect the idea first got in striving after anything honorable to possess; but the Celt will eventually reach the goal and that notwithstanding prejudice and bigotry. The Shamrocks make a striking specimen of the power of perseverance. No organization has so proud a record in lacrosse annals as the Shamrocks, and no association has striven harder for the last five years to reach the lead in winter sport, as has the one whose emblem is green and white.

With commendable zeal, St. Patrick's choir, under the direction of Prof. J. A. Fowler, Montreal's veteran and foremost English-speaking Catholic organist, generously donated the sum of money, appropriated by the pastor Rev. Father Quinlivan, for the annual dinner as its contribution to the building fund of the Catholic High School. This function is, it may be said, much appreciated by the 50 or 60 young men who gratuitously give their services to the Church.

sterling young men as Trihey, Scanlan, Farrell, Brannan, Wall, Tansey and McKenna have achieved in Canada's national winter game can be accomplished in every other walk in life.

THE HOLY FATHER'S CONDITION IMPROVING.

The reports which came from Rome on Tuesday last, to the effect that His Holiness was threatened with a severe illness caused great anxiety. The subsequent despatches stating that the Pope had undergone an operation only served to increase that feeling.

The latest news from the Vatican as we go to press, is that the Pope's temperature at midnight, Thursday, has fallen several points. The Holy Father has full confidence in his own strength. During the afternoon he insisted on leaving his bed without assistance and also read several telegrams. The rise in his temperature, which had given some anxiety, was probably caused in part in this way; the doctors exclude everybody from his apartments except his personal attendants. Prof. Mazzoni remained in readiness during the evening to proceed to the Vatican if needed, but up to 11 o'clock he had not been called and at that hour he did not expect to go until daybreak.

BOLLS OF HONOR FOR FEBRUARY In Christian Brothers Schools.

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St. Patrick's School.

- 1st Class.—Edw. Lemieux, Thos. Altamas, Jas. Carroll, Wm. Phelan, Wm. Murphy, L. Freeman, Jas. McLaughlin, Chas. O'Brien, John O'Neill, Ed. Dube, 2nd Class.—Thos. Callary, H. O'Reilly, Thos. Maher, Jas. Lukeman, Jas. Brown, Jas. Harper, J. Johnston, Wm. Lynch, Jas. Phelan, Fred. Greene, 3rd Class.—Pat. Brown, Martin O'Flaherty, F. Freeman, Mich. Delahamy, Fred. Costello, W. Garden, Francis Brady, Ed. Dunn, Jos. Doyle, 4th Class.—F. Bertrand, Thos. Larwell, R. Bowen, Thos. O'Brien, Wm. Pugsby, R. Walsh, Jas. Cassidy, Sarahfield Carroll, Geo. Burns, John O'Kane, 5th Class.—Mich. Quinn, J. Daly, Wm. Altamas, Denis Maher, E. Brown, Patrick Hughes, Roch Perrin, Geo. Masterson, Wm. Cummings, HART White.

IN AID OF THE CATHOLIC HIGH SCHOOL.

With commendable zeal, St. Patrick's choir, under the direction of Prof. J. A. Fowler, Montreal's veteran and foremost English-speaking Catholic organist, generously donated the sum of money, appropriated by the pastor Rev. Father Quinlivan, for the annual dinner as its contribution to the building fund of the Catholic High School. This function is, it may be said, much appreciated by the 50 or 60 young men who gratuitously give their services to the Church.

ing of the building he called in the different English-speaking parishes and submitted to them a proposal to hold a grand Lenten concert. Needless to say the generous offer which will entail so much hard work on the part of Prof. Fowler was promptly adopted. The concert will take place on Friday next, at the Windsor Hall. The programme is one of the best ever presented by a choral organization in this city. A chorus comprised of 150 voices, ladies and gentlemen, will render select choruses and some of the leading vocalists and musicians of this district will take part. This is an opportunity for all the readers of the "True Witness" to contribute towards such a praiseworthy object. There should not be a vacant seat in the hall, when the programme opens.

A FRIENDLY CHAT

With Irish Catholic Electors.

From a Regular Contributor.

That the Irish Catholics of Montreal are still losing ground in the public life of the city has been very forcibly proved by the action of a majority of the members of the City Council in depriving them of the only chairmanship which they possessed—a chairmanship which has been regarded for a quarter of a century as belonging to them as a sort of unwritten agreement, hitherto scrupulously observed by both Protestant and French Canadian aldermen.

The resolution by which that chairmanship was taken away from the Irish Catholics was proposed and seconded by two Protestant aldermen, and carried by the aid of the votes of Protestant and French-Canadian aldermen combined.

Two Protestant chairmen and not one Irish-Catholic chairman—that is the result of the latest aggression. It is the climax of humiliation, and the final warning against a continuance of the past and present policy of indifference and disunion which has made this conduct of a majority—a majority of only one, it is true, but still a majority—of the City Council the crowning act of a long series of similar injustices. It would be useless to keep on denouncing and protesting against these injustices. That would be a mere waste of time, waste of voice, waste of ink, waste of space.

Action—united, vigorous and determined action—is the only remedy for the ills from which Irish Catholics of Montreal suffer. Action, not in one or two wards, but in every ward in the city; for in every ward in the city there are Irish Catholics who only need the proper kind of organization to secure for themselves the power to defeat any candidate they wish, be he Protestant or French Canadian.

Yes; the proper kind of organization is all that is needed. This may seem to some to be going too far, to be too optimistic; too enthusiastic. But let me cite an example which would guide and cheer us in this matter.

When Irishmen resident in the various cities and towns in England several years ago were asked by the leaders of the Irish National Party to help them to force either of the two great British Parties to take up the question of Home Rule, the answer that came from all of them was, in effect, "We would be only too glad to help you; but how can we do it? Situated as we are, we are powerless to help you." "We will show you the way," said Mr. T. P. O'Connor, M. P., and Mr. Timothy Harrington, M. P., and the way was shown. To Mr. Harrington, who was a genius for organizing, was entrusted the Home Rule Propaganda in the English electoral districts where Irishmen resided. T. P. O'Connor then founded the Irish National League of Great Britain, of which he is still the president.

The first thing Mr. Harrington paid attention to was the electoral lists. Every Irishman in sympathy with Home Rule, and resident in England, and entitled to vote, must have his name on the list. "Register! Register! Register!" was the cry that was raised. It was hard uphill work to induce those Irishmen to register their names. Meeting after meeting, addressed by Irish Home Rule members, had to be held; and it was even necessary to make personal house-to-house canvasses, to argue, to plead, and even to coax. At last the work was completed; and the Irish voters were in many places astonished at their numerical strength. In the majority of districts, however, their numbers were small.

To found a branch of the League in every constituency in which Irish voters, no matter what their number, dwelt, was the next step. This

entailed more hard work; but it was cheerfully performed, for once Irishmen are roused to the point of enthusiasm there is no obstacle that they will not attack, and no task, be it ever so difficult or discouraging, that they will not undertake. The branches were formed, each member was no longer a Liberal or a Conservative as he had been formerly. He belonged to a new and separate party—the Home Rule Party.

The order from the headquarters was that, whenever an election should take place, each candidate, Liberal and Conservative, should be asked in writing whether, if elected, he would vote for Home Rule; and that the members of the branch should vote and work for the candidate who was in favor of Home Rule.

The immense power of those branches of the League was shown when on the eve of a general election, the Irish leaders issued an order that they should vote solidly for the Conservative Candidate. Up to that time few candidates had declared themselves in favor of Home Rule. It was Liberal candidates who for the most part so declared themselves; and in almost every instance they were elected by the vote of the organized Irish Nationals, who learned the lesson that a dozen, or even half a dozen, independent votes can often defeat or elect a candidate by working and voting against him or for him as the case may be, I use the word "order" advisedly, because so thorough was the discipline of the members of the League, and so genuine was their patriotism, that they looked upon every request or instruction issued from headquarters as a command which it was their duty to obey. This order to vote for the Conservatives was given because the Liberals as a party had refused to make of Home Rule a plank in their platform. It was difficult for a great majority of the Leaguers to obey that order; for a large number of Liberal members had spoken and written in favor of Home Rule.

"It will almost break my heart," said one, "to vote against Mr. ——. He has been a good friend of mine for fifteen years, and he is a Home Ruler. But the cause demands that I shall vote for his Conservative opponent this time, and I should be a traitor to that cause if I refused to do so." The elections came on. How did they result?

The change in the organized and independent Irish vote in Britain, from one set of candidates to another, had this marvellous effect: It hurled Gladstone and the Liberal Party from power, and put Salisbury and the Conservative Party in their place. Of course Irishmen who had done this were severely criticized and bitterly denounced. But what did they care? They were working unitedly for a cause sacred to them, and they could continue to work until that cause triumphed. The next time the Liberals met they nailed the Home Rule colors to their mast, and the Irish vote in Britain was, as a consequence, cast solidly for them. The result everybody knows. The Liberals passed a Home Rule Bill through the House of Commons by a majority of twenty-five.

Irish Catholics entitled to vote in municipal elections have only to imitate the policy pursued by their compatriots in Britain, in order to hold the balance of voting power in every ward in Montreal, from St. Gabriel to Hochelaga. The present is a propitious time to begin the campaign. The municipal elections will be held a year hence; and if a start be made at once, the organization of the Irish Catholic forces will be complete in a few months before polling day.

The Fifth Commandment.

State Senator W. J. Donovan, of Massachusetts, has introduced into the Legislature of that State the following Bill:—

"An Act to prevent the abandonment of parents by children.

Be it enacted by the Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled, and by authority of the same, as follows:—

Section 1.—Any adult person a resident of this State, having a parent within this State, said parent being destitute of means of subsistence and unable either by reason of old age, infirmity or illness to support himself or herself, who is possessed of or able to earn means sufficient

to provide such parent with necessary shelter, food, care and clothing, and neglects or refuses so to do, shall upon conviction, be deemed guilty of a misdemeanor and punished by imprisonment in jail or in a workhouse, at hard labor, for not more than one year, nor less than 3 months; provided, however, if after such conviction and before sentence such person shall appear before the Court in which such conviction shall have taken place and enter into bond, with good and sufficient surety, to be approved by said Court, to the Commonwealth in the penal sum of one thousand dollars, conditioned that he will furnish such parent with necessary and proper shelter, food, care and

clothing, the said Court shall suspend sentence therein.

In explaining the purport of his Bill the Senator, amongst other things said:—

"A great many people may at first sight think this enactment of the 5th Commandment into a statute something unnecessary, but I know to the contrary.

I was, when a member of the Boston Board of Aldermen, which acts as the Suffolk County Commissioners, obliged by statute to make a semi-annual tour of the public institutions of the city and county, to talk with the inmates and learn their wants. Our visits to the paupers developed a great many painful facts, but none more painful than the abandonment of old people by their children."

It sounds somewhat peculiar to hear a legislator talking of "making one of the Ten Commandments law"; but that is a phrase that must be accepted in the sense that the state of society requires that the civil government of the county should enforce the observance of a much disregarded law of God.

Not long ago we had occasion to point out the differences between the Anglo-Saxon system of precedent and the Latin (or French) system of principle. While the authority which we quoted held that the former was more sane and sure, and better calculated to establish a solid jurisprudence, indicated, to the best of our ability, how the latter was more positive, more reliable, less chaotic, and less open to false or whimsical interpretation. Here is a very good illustration of our contention. In the United States, as in England, the jurisprudence of the country is the outcome of precedents, and constantly has the law to be changed or amended in order to meet the requirements of unforeseen cases. In this Province, the French—or Latin—system obtains; it is based upon principles as old as Roman jurisprudence, and these are unchangeable; they remain ever the same landmarks to guide judges and legislators in the administration or fabrication of the civil law.

Taking this new Bill—the contents of which are not upon any American statute-book, nor within the legal experience of any of those learned in the law—we find our civil code, in a

NOTE AND COMMENT.

The "True Witness" gave its readers, last week, a brief criticism of the New Catechism compiled by ministers of various Evangelical Churches; it is pleasant, if a little surprising, to find that to a great extent some of the Protestant Press is in accord with the appreciation which we published. For example, we find the New York Churchman, a Protestant Episcopal organ, observing:—

"Speaking generally the Catechism, though it is wholly silent of the 'Bible,' is Catholic in its theology, and in the third division of the Apostles' Creed its definitions are inadequate rather than false. The definition of the Church, for instance, is vague, but we note that it is called a visible brotherhood, which has been supposed to be fundamentally contrary to the position of dissenters. We could not, however, regard their proof of a valid ministry as decisive at all. Any layman of zeal might well fulfil both the 'conversion of sinners and the edification of the body of Christ.' Indeed, we should have thought this same definition would have caused the Presbyterians some qualms. It is said that a Christian minister must be called of God and the Church; but we do not learn that there is any outward test of the truth of the call. The teaching on baptism is capable of a wholly Catholic interpretation, but it does not compel it; for what is signified by 'signify'? Is it 'symbolize,' or 'become a means to convey'? And so, time and again, verbal resemblances rouse hopes of concord that a careful examination shows masked unspoken differences. Especially in the treatment of the second sacrament, we note a studied vagueness."

The "Standard," a Baptist organ of Chicago, while striving to defend the Catechism and to bring agreement out of a disagreement to which it must give rise, is forced to say:—

"To be sure, its brief definitions are capable of diverse explanations in the sense that various schools of theology may offer different courses of reasoning to reach these conclusions."

And it more emphatically explains later on in its review of the work that:—

"There is in the catechism no philosophy of the atonement; no elaborate definition of inspiration; no explicit statement as to the destiny of those who reject Christ in this life, except that sin, unless the sinner repents, 'must issue in death eternal.' But the truths which touch most closely the present life, the duty, to

few words laying down the same principle and doing so in clear, unmistakable, unchangeable language.

Article 166, of the Civil Code of Lower Canada, enacts: "Children are bound to maintain their father, mother, and other ascendants, who are in want."

Article 168 says: The obligations which result from these provisions are reciprocal."

There is no circumlocution in the law. It is a plain statement of a general principle, that children are obliged to support their parents, when the latter are in want. It is for the Court, having the facts and circumstances before it, to decide in how far, in each special case, this general rule applies. The degree of indigence of the parents and the competence or means of the children must be considered. Moreover, our Code of Civil Procedure permits the indigent parent to proceed "in forma pauperis"—or without being obliged to disburse any money to set the whole machinery of the law in motion, and the officers of the Court, and all connected with the administration of justice are obliged to give their services gratis.

Nor is this a mere enactment brought into our Code by the jurists who compiled it. Rather is it a principle that can be traced back for centuries through all the ramifications of French law. Articles 205 and 207 of Code of Napoleon, contain the same clauses; Pothier, on obligations, (123), and the same, on marriage, (385-387), embodies these same principles, or this double principle; Marcade, (389-395), Merlin ("Aliments," 2d par. 2d chapter), and almost all the authorities treating the subject have invariably consecrated this same principle, which can be found enunciated in the Institutes of Justinian, (295, 297). Thus, we see, the law of our Province, based on principle, contains this clause, having taken it unchanged and intact from the very laws of the Romans, and from the various Codes, Ordinances, and Institutes that have since existed; and it is only at the close of the nineteenth century that a legislator, dealing with the Saxon system of precedent, has discovered that his country's laws are lacking in the expression of such an important principle.

serve God and acknowledge Christ, the privilege of the presence of the Holy Spirit and of prayer, are plainly taught. Even in treating of the constitution of the Church and the ordinances, or sacraments, though here some Baptist readers will begin to shake their heads, the statements are chiefly by defect—they are mostly true so far as they go."

To say the least, this is not a very enthusiastic reception from that important quarter. It appears to us that the ultimate end of the new Catechism will be either to cause unheard of controversies between the divers elements of Protestantism, or else to sink—after a few newspaper criticisms—into perpetual oblivion.

It is pleasant to notice such comments as the following on the manner in which Irishmen discharge their high functions, in positions of responsibility. The "Charlottetown Patriot," speaking of Lieut.-Governor Howland and his wife, whose term of office as Governor of Prince Edward Island has just expired, says:—

"We merely voice the sentiments expressed on every side regarding those who have so worthily fulfilled their high vocation when we aver that none could possibly have have adorned their exalted position more, or acted more to the satisfaction of the public, than the generous-hearted and patriot-spirited Lieut.-Governor Howland and his quietly charitable and untiring hospitable lady. May their future be one of unmingled happiness."

To which we heartily say Amen.

It strikes strange in the ear to hear it remarked that the Irish landlords are an unfortunate body, that their rents are the one bribe which every Irish statesman, liberal and conservative, has to offer for Irish popularity. They are like a ham on a sideboard, from which, when other viands fail, one can always cut a slice. Anyhow, the political results of their land legislation are, small thanks from the tenants, who find themselves deprived of much that Mr. Morley offered, and dissatisfaction on the part of the landlords, who cry out in bitterness to save them from their friends. How different it might all have been in the past if some had saved the peasantry from the landlords! and now these long suffering landlords feel aggrieved over the local Government Act. One of the Irish judges, who is a strong Unionist, wittily described it some months ago,

as "a measure for the abolition of Irish gentlemen." It is abundantly evident by this time that, as a class, they will in future have little or no share in local administration. One of them here and there, through accidental circumstances, may be elected, but as a body, or in large numbers, it is evident that the people of the greater part of the country will not vote for them. Their fate seems to be "disestablished and disendowed" far more literally than the Church to which they belong."

NOTES OF LOCAL INTEREST.

A most enjoyable concert was given on Thursday evening in St. Anthony's Parish Hall, for the benefit of the poor of the parish. A most select programme of vocal and instrumental music, which had been prepared under the able direction of Miss Donovan, organist of the Church, was rendered in a very creditable manner. M. J. F. Quinn, Q.C., M.P., whose power of oratory is well known, delivered a most eloquent address.

The Ancient Order of Hibernians will hold their grand annual concert on St. Patrick's night, in the Windsor Hall, and a large array of talent has been secured for that evening. The Hibernian Knights who under the command of Captain O'Keane, are to give a fancy drill exhibition, are putting in some hard practice. They will also lead the various divisions of the A. O. H. in the procession on St. Patrick's Day.

The official returns of the mortality department at the City Hall shows that during the past week there were in the city a total of 113 deaths, of which 101 were Roman Catholics, and 12 Protestants. The chief causes of death were typhoid two, measles 3, whooping cough, 1, infantile debility nineteen, consumption and like diseases forty-one, and grippe four.

During the month of January the Grand Council of Canada, C.M.B.A., initiated 59 new members. The reserve fund to the credit of the association to-day is \$85,746.

The parent Irish National Society of Montreal, St. Patrick's Society have decided to replace the customary concert by a dinner at the Windsor Hotel, for which a limited number of tickets will be issued. Preparations are now under way to make the event one of the most successful social and national functions ever held in this city.

His Grace Mgr. Bruchesi preached a most eloquent sermon at the Cathedral last Sunday, upon "Religious Orders."

Rev. Father Mignau, of Paris, France, delivered the first of his Lenten sermons at Notre Dame Church last Sunday, upon "The Man of Duty."

Thursday being the feast of St. Januery, the robes of that Saint were exposed for veneration, at the St. James Cathedral. A large number of people venerated the relics throughout the day.

C. M. B. A., Branch 26.—The regular monthly meeting of Branch 26, Catholic Mutual Benefit Association, Grand Council of Canada, held in their hall, 92 St. Alexander street, on Monday night, was largely attended, and four new members were admitted. Matters of great importance were discussed.

The Branch has fixed upon the 2nd Sunday in March, for the date for members to attend their Easter duty in a body.

The Bill to incorporate the new Catholic High School, proposed at the present session of the Provincial Parliament by Dr. Guerin, has passed its third reading.

The Rev. Father McAllen, S.S., of St. Patrick's will preach a charity sermon at St. Ann's Church, to-morrow. The collection will be for the benefit of the poor of the parish.

St. Mary's Catholic Young Men's Society held a meeting on Thursday evening in their hall, which had been adjourned from Sunday. Some very important business was disposed of. Preparations were made to have the Society make a good showing in the procession on St. Patrick's Day. Arrangements were also made for the annual picnic which is to be at Cornwall on May 21st. No effort will be spared to make it a success.

The forty hours devotion will commence in St. Patrick's Church on March 19th, the feast of St. Joseph.

St. James Choir.—The second annual concert of the choir of St. James Cathedral will take place at the Windsor Hall, on Thursday March 9, under the patronage of Mgr. Bruchesi, when the oratorio "Les Sept Paroles du Christ," by Th. Dubois will be presented.

Work on the roadway and sidewalk for vehicular and pedestrian traffic

over the Victoria Jubilee bridge is being rapidly pushed forward by the contractors in order to complete the structure by May 1. On the south side of the bridge the iron lattice work on the outer edge already extends to about the centre. The formal opening will take place with much ceremony on the 24th of May.

At the meeting Monday evening of the Gaelic Society of Montreal, which was held in their rooms 662½ Craig St., great progress was made in the study of the Irish language. A number of volumes so generously donated by Mr. M. J. F. Quinn, Q.C., M.P., had arrived from Ireland, and were distributed to the members. Everybody present seemed very desirous to learn the language of their native land; and aged men view with the younger ones in learning the rudiments. Several Highlanders were among those present, and they were quite at home among their Irish brothers. Final preparations were also made for the entertainment which takes place this evening in their rooms. To-day is the 128th anniversary of the birth of Robert Emmet, and Mr. M. J. F. Quinn will lecture upon the life and times of that celebrated martyr and patriot. Irish songs, dances and recitations will also be rendered during the evening. It is expected a large audience will be present.

At the meeting which was held on Thursday, 23rd February, at 21 St. Louis Square, for the purpose of organizing a ladies' class of the Gaelic Society, the following officers were elected:—

Miss Gertrude M. Stafford, pres.; Miss Theresa E. Martin, vice-pres.; Mrs. Thomas Harding, recording-sec.; Miss Rita O'Maherty, fin. sec.; Miss M. E. Wall, treas.

The credit of the large attendance and the interest manifested by those present, is due largely to the indefatigable efforts of Miss Stafford.

The convention of Irish National Societies, to make arrangements for the celebration of St. Patrick's Day, will take place on Monday evening, in St. Patrick's Hall, Alexander Street, at 8 p. m.

Rev. Father McDonald, of St. Gabriel's parish, preached an eloquent sermon at St. Mary's Church, on Sunday last. This talented young priest, is destined to take rank amongst the foremost preachers in the Irish parishes.

The regular fortnightly meeting of Division No. 1, A. O. H., was held in their hall, No. 5 Place d'Armes Sq., on Wednesday evening, Feb. 22nd, a large attendance of members being present. The following resolutions of condolence were unanimously adopted, in memory of our deceased brother, Edward Smith.

Whereas, It has pleased God in His infinite wisdom to call from our midst our worthy and beloved brother Edward Smith, on Sunday, Feb. 12th, 1899.

Whereas, By the death of our esteemed brother, Division No. 1, A. O. H., has lost one of its most beloved and respected members, and his family a most loving and devoted brother. Therefore, be it resolved. That while we bow in humble submission to the will of our Heavenly Father, we none the less mourn the loss, of an endeared and worthy member, and earnestly pray to the Most High for the eternal repose of his soul, and sincerely condole with his family in this their sad bereavement.

Resolved, That the charter of our Division be draped in mourning for the period of thirty days, and that these resolutions be spread on the minutes of the meeting, that a copy of the same be transmitted to the family of the deceased, and to the "True Witness" for publication. John Ryan, secretary.

New System of Glazing Ornamental Glass.

In church windows it is customary to put ornamental glass. To make and set this material, so that it will remain weatherproof, is a very difficult matter. The heavier the glass, the greater is the difficulty. Lead will not hold—it is too soft. Brass and copper are now being used with the weatherproofing made by means of cement. In temperate climates this is satisfactory, but in this city such a joint will not remain weathertight. It will hold together, but after a short time the cement cracks and the joint leaks. The new system, which meets all requirements perfectly, is a system of glazing in copper, without cement, in which the copper is set in place electrically, and makes a perfect joint. The sheet is rigid and the joint remains weatherproof. The Luxfer Prism Co., 1833 Notre Dame St., have found that this is the only system by which heavy glass like prisms can be kept in place and not leak. They tried all other known methods before securing the rights to use this process.

The wise know how to quit the world before the world quits them.

RANDOM NOTES For Busy Households.

During a sermon recently delivered by Father Stanfield, in London, Eng., he pointed out the responsibilities of parents. There was (he remarked) a great want of obedience to parental authority among the youths and girls at the present day; they did not realize the meaning of the Commandment, "Honor thy father and thy mother," but set them at defiance. This spirit was often set up by the bad example parents gave their children. Mothers and fathers looked after the bodily needs of their offspring—gave them plenty of food and provided them with good clothes—but neglected altogether their spiritual needs—forgot that their children had souls to save. Hence it was that in London and other places there were thousands of young men and women who never gave a thought to the worship of God, and who would in the end be lost forever. Father Stanfield exhorted parents to realize their responsibility, and, by imitating the example set them by Jesus, Mary, and Joseph, make their homes Christian homes, and their children Christian men and women and good and useful citizens.

Few Catholic women of this city, remarks the San Francisco Monitor, know of the excellence of the work being done in the St. Francis Technical School, Geary and Cough Sts. Under the skilled supervision of six Sisters of Charity over fifty girls are at present being taught every branch of needlework. The pupils range in age from fourteen to eighteen years. When they leave the Catholic Orphan Asylum at the former age, they are transferred to the Technical School where they are given a four years' course in dressmaking, white sewing, embroidery and housekeeping. While the institution is not now entirely self-supporting it could easily be made so if the ladies of San Francisco patronized it more generously.

Since St. Francis Technical School was built in 1886 hundreds of girls who would otherwise have had a hard time winning their way into the world have gone forth thoroughly capable of supporting themselves. Considering the fact that the school has been opened for thirteen years and has an average of seventy pupils, it is gratifying to learn that the Sisters never hear complaints of the incompetence or misconduct of their graduates. In addition to perfecting the girls in needlework it is the intention of the Sisters to open a culinary department, where the pupils may be taught cooking for several hours a day. The mental training of the young ladies is not neglected as the hard working Sisters make an effort to give them a sound grammar school education.

All canned goods should be open several hours, if possible, before they are used. This gives them a chance to become aerated and takes away the rather flat taste they are apt to have. This is especially true of tomatoes. Careful housekeepers do not allow vegetables and fruits to stand in the tins in which they are put up, but have them turned out immediately into a glass or earthen dish.

Mr. Harold Macfarlane tells that there is consumed in the United Kingdom eleven times the quantity of tea that suffices for the average Russian, and four times the allowance of each inhabitant of the United States. If the total quantity of tea consumed in that country every twelve months was to be placed on one scale and the whole British Army (on the peace footing) of 215,060 were placed on the other, it would not counterbalance the tea chest—no, not even if each man on the average weighed 168 pounds. If five more armies of a similar number of men and weight were also thrown into the scale they would have no effect upon the equilibrium of the tea-chest; nor would the beam swing between 65,640 additional men, weighing twelve stone each, joined the six armies already standing more or less at ease on the opposite scale—by that time they would number 1,356,000 men, and the indicator would show that the balance was true. In 1868, of every 100 lb. of tea sold in the United Kingdom, 98 lb. came from China, and only seven from India; whereas, in 1898, 11 lb. of tea came from China, Ceylon (35) and India (54 lb) together supply the remaining 89 lb.

Oilecloth should never be scrubbed, but wiped over with a soft flannel cloth dipped in lukewarm water, or, better still, weak tea. Skimmed milk, too, that is warmed is a good wash, not only brightening and cleansing, but also preserving the cloth. If the cloth is a good one to begin with, the treatment of a coat of varnish once a year will make it wear almost in-

definitely. Before the varnish is applied, the cloth should be washed off quickly with hot soapsuds.

A contributor to an American newspaper in dealing with the problem of domestic service says:—

"What can be done to prevent the mistress and maid living together in enmity? The fault is on both sides, but the remedy is more likely to be applied by the mistress, whose educational advantages may be expected to give her a broad-minded culture and to enable her to use her brains to help the others' hands.

If Thoreau is right in calling the kitchen "The heart, the ventricle, the very vital part of the house," surely some careful consideration must go to its management. If the mistress of the house has other work that she thinks is of greater importance, then she must put a woman of brains in charge of it, give her a free hand, and judge her work by its results.

The long hours of the maidservant in private families is a vexing question. My days were more often sixteen hours long than twelve. The absence of social opportunities is a serious objection to the work for those who can do nothing else. It is impossible to return to the customs of simpler times, when the one or two servants were members of the family. The maid would not enjoy the society of the family any more than they would hers. Other working women lock down upon the household servant as though her occupation were a sort of degradation.

My six month's experience has raised more questions in my mind than it has answered; but the interest of women's colleges and clubs is full of promise, and may do much to hasten the day when mistress and maid can work together for the common good.

On every hand one hears of the neglect to say "Thank you," remarks a writer. I wonder sometimes if some people really know how little of what comes to them is by favor and courtesy. The vast majority of things, which come to us come by favor, by courtesy. And we should recognize this. No act of kindness, however slight, should go unnoticed. A "thank you" is a simple thing to say; it requires but a few moments to write it, but it often means much; it means everything sometimes to the person receiving it.

A woman who had had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation:—

"You know I have had no money. I had nothing I could give but myself, and so I made the resolution that I would never sadden anyone else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word or a bright thought to carry with them. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

What should be the normal length of sleep? The question has been often put, and Sir James Sawyer has just answered it in a work on longevity. He says that sleep should occupy a third of the twenty-four hours. Although this figure is not at all exaggerated, it must be noted that some of the greatest workers of our time never devoted eight hours to slumber. Thus, Sir James Legges, professor of Chinese at Oxford University, who died at the age of 82, rose every morning at three o'clock, and never slept more than five hours. Brunel, the famous engineer, worked twenty hours a day for the greater part of his life. Lord Heathfield, while commander-in-chief of Gibraltar during the four years' siege of the fortress, never took more than four hours' repose. He lived to be eighty-four.

A well known scientist in his old age had to sleep at least four hours a day, but it seems that in his youth two hours were quite sufficient. He consequently maintained that it was a great mistake to think eight hours a day necessary for sleep. Little rose at eight a.m., and while his bedroom, which served also as a study, was being arranged, went downstairs with a number of books, having learned from the Chevalier d'Aguesseau to turn idle moments to account. It was while waiting for his bed to be made that he is said to have composed the preface to his dictionary. At nine o'clock he sat down at his desk till luncheon; at one p.m. he re-

TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get **HOOD'S**.

sumed—his work—and sent off his proofs to the Journal des Savants, to which he contributed regularly from 1855. From three to six p.m. he worked at his dictionary; at six o'clock he dined, and at seven o'clock went back to his desk till three o'clock in the morning; often continuing his studies in summer time till sunrise. Little lived to the age of eighty.

These instances show at least that longevity is not incompatible with short sleep.

BAD PLACE FOR COOKS.

A vegetarian would have a rare treat in Hilo, for the people eat no meat and little fish. They subsist upon nuts and fruits and the rarest of vegetables.

Tomatoes which we are accustomed to think an European delicacy, are beautiful and abundant in these islands, and are so highly flavored that they need no seasoning.

The same is true of cauliflower, asparagus and other delicate vegetables. The harder ones, beans, peas, and radishes are considered too coarse. Then, besides these, there are quantities of other vegetables that we do not have in this country.

Fruit is so plentiful that it costs nothing and can be had for the picking.

A soldier can live without a cook, for his food is prepared for him by nature's own hand.

SPECIAL FUNERAL CARS.

A most timely and desirable innovation is about to be inaugurated for the convenience of Catholics of the city who have occasion to provide for the interment of the remains of departed relatives in the new Calvary cemetery. Through the kind co-operation of Mr. Everett and the railway authorities with the cemetery managers, a special funeral car will be placed in service within the next two or three weeks for the accommodation of funeral parties.

The advantages of this system which is in vogue in many of the large European and some American cities are obvious. The first and perhaps the most important of these is the reduction of expense in this connection. As ordinarily conducted, funerals involve a great deal of useless and unnecessary expense to those who cannot afford to be extravagant at any time, and least of all in the circumstances commonly attending the demise of relatives. Another very desirable advantage resulting from the innovation is the maximum of physical comfort afforded mourners and friends in the performance of the last sacred duty to the departed. It is far more conducive to alleviation of that mental anguish inseparable from such occasions, to be quietly and rapidly transported in a comfortable car over smooth rails to the place of interment, than jolted over rough city pavements in slow going "hacks." This feature commends itself especially during the inclement seasons when under existing conditions a journey to and from the cemetery is attended with such acute discomfort.

The funeral car that is being constructed for service between the city and Calvary, will be divided into two compartments appropriately arranged and fitted up for their respective uses. The forward part of the car will be partitioned off for the remains. The other section will contain seating accommodation for members of the funeral cortege. The cost from the public Square to Calvary will be ten dollars, which is very moderate considering the nature and the quality of the service.

The necessary arrangements can be made through the undertaker. This is a matter of immediate concern to every Catholic family and individual in the city. The efforts of those through whom the innovation is to be introduced will be gratefully appreciated when the admirable features of the new arrangement have been practically interested.—Catholic Universe.

NINETY PER CENT.

Of the people are afflicted with some form of humor, and this causes a variety of diseases. The reason why Hood's Sarsaparilla cures when all others fail is found in the fact that it effectually expels the humor. Scrofula, salt rheum, boils and all eruptions are permanently cured by this great medicine.

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

A despatch from San Francisco, to the New York "Sun" says:— American residents of Chee Foo, province of Shang Fung, China, have sent a petition to the San Francisco Chamber of Commerce, begging that a steamship load of corn be sent immediately to relieve the distress in the province. They say that fully two-million Chinese peasants are threatened with actual starvation owing to the Yellow River flood, which is declared to be the worst in the history of China.

MRS. HENRIETTA BRENNAN.

She Had Nearly Every Complaint Common to Her Sex, and Felt She Must Die, but Her Health Now is Perfect—Story of Her Recovery.



Some of the best doctors are found in hospitals. They are called upon to treat many different diseases, and they undoubtedly do great good to suffering humanity. But they seldom understand the diseases of women. The same thing is true of regular practicing physicians. They do not have time to study the causes of female weakness. They are apt to be mistaken and treat the sufferer for the wrong complaint. The case of Mrs. Henrietta Brennan shows this. The hospital doctors could not help her. They failed to see that her troubles were located in the distinctly feminine organs, and that is why they did her no good. Read this letter from Mrs. Brennan herself:— "I am now and have been for several years a sick nurse in the city of Montreal, Canada. For seven years I suffered from nearly every complaint common to my sex. Four years ago I became so run down that I was unable to do my work. I suffered from bronchitis, constipation and kidney complaints, and during five years spent much of my time in bed. I have been under the care of several physicians, and received hospital treatment. I was nervous; could not sleep at night; was a dyspeptic, and suffered from rheumatism. I felt I must die. I heard of Dr. Coderre's Red Pills, and began taking them. After taking four boxes I experienced much relief. I kept it up until I was strong enough to do all my work." (Signed.)

MRS. HENRIETTA BRENNAN, 8 Roy St., Montreal, Canada. Women and girls ought to know that they can't be cured by ordinary medi-

cines. What they need is a medicine made by a most skillful specialist in female diseases. Dr. Coderre's Red Pills for Pale and Weak Women is that kind of remedy. It won't do men any good, but it will prove a great blessing to women. It will cure every ailment of girl, bride, wife, mother and grandmother. The ailments which it never fails to cure are leucorrhoea or whites, falling of the womb, nervousness, sleeplessness, headache, backache, bearing-down pains, the blues, thin blood, irregular menses, bad digestion, cold hands and feet and general weakness. If you suffer from any of these troubles

don't delay about curing yourself with these pills. The cost is small and the pills are easy to take.

Some cases may be difficult to cure, but every case can be cured if our advice be followed. Full advice is given free by mail by our specialists to all who write us. Do not hesitate about writing. All correspondence confidential. If preferred, call for personal consultation at our Dispensary, 274 St. Denis St., Montreal. No fee whatever charged.

When you go to the drug store for Dr. Coderre's Red Pills, look out for imitations. Many worthless pills are colored red and offered to women on the plea that they are "just the same" or "just as good" as Dr. Coderre's Red Pills. Don't believe it. It is false. Nothing on earth is equal to the genuine. Imitations are sold by the dozen, the hundred or in 25-cent boxes. Do not take them. Dr. Coderre's Red Pills are always sold by honest druggists at 50 cents a box—fifty pills in a box. Six boxes for \$2.50. Or you can send the price in stamps, or by registered letter, money order or express order to us. We mail them all over the world. No duty for you to pay. Dr. Coderre's Red Pills at 50 cents a box last longer and are easier to take than liquid medicines sold at \$1. And the Red Pills cure.

A great doctor book for women can be had free by all. Send your address to us on a postal card, and we will mail you free of all cost a copy of "Pale and Weak Women." Address all letters to the Franco-American Chemical Co., Medical Dept., Montreal, Canada.

THE ANGLO-SAXON.

A YANKEE OPINION.

The fad is new, this Anglo Saxon fad. What matter if it makes some people glad, And makes the dogs of war to wag their tails, And cause our minister hobnob with Wales.

I scout the thought so common now-a-days, That sun and moon, and all the starry ways, And all that's bright on earth, both land and sea, Were made to suit a Britisher's idea.

In these United States from East to West, The A. S. man shows well, but not the best, The Gael and German are a mighty power; And must be counted in the present hour.

We've read the A. S. won at Waterloo, At any rate they'd raise a phillaloo If 'twas but hinted that an Irishman, Or Scot, was there when that big fight began.

"Cock of the North," and bonnie "Garryowen," The Anglo-Saxon claims you as his own, On Khyber's Hills and Egypt's burning sand, The Gaelic arm smote the savage band.

When Norman William on the English shore, With sixty thousand French or may be more, Proclaimed the end of Anglo-Saxon power, 'Twas ended then, "What is it at this hour?"

Your greatest, wisest, noblest peers and men, Are proud to trace their origin to them, To those who crossed with William of the sword, Who conquered Anglo-Saxons and their Lord.

The bloody fields of India and Bhootan, The Cape, the Crimea, and Inkerman, The Scot, and Gael, with valor true and rare, Were the best Anglo-Saxons present there.

But let it not be said I want to lower, The valor of the Briton or his power, Or that contempt of any sept or race, Would tempt me wander from the path of grace.

'Tis truth I say, the Anglo-Saxon fad, Is but a myth that makes some people glad; One hundred years ago, who heard the name, So being a fad 'twill die out like a dream.

FRANCIS D. DALY.

Pensions for Old Professors in Secular Colleges.

Our two oldest universities have taken the lead in a movement which must be generally imitated in the course of time by all the higher educational institutions, and which will render the lot of the college professor in the next century much more comfortable than it has ever been in the past. The great drawback to the teacher's life has always been that his compensation was too small to allow savings during his active years which would relieve him from anxiety

as to old age. Both the professor and the institution have suffered from this. The instructor could never feel at ease when he considered the approach of the time that ought to mark his retirement, and the college authorities have sometimes shrunk from forcing the withdrawal of an old professor who had outlived his usefulness because he would be left without means of support. Something over a year ago the Yale corporation decided that any professor who had served for twenty-five years might, at his own request, be retired on reaching the age of sixty-five upon a pension one-half the amount of his salary. Harvard has now provided that either a professor or an assistant professor who has served twenty years and reached the age of sixty may then retire with a pension that shall be at least one-third of his last salary, and may reach as high as two-thirds by proportional additions for longer service than twenty years. —New York Post.

PAINS IN THE BACK.

Are Usually the Result of Imperfect Working of the Kidneys—These Can Only Be Restored to Their Normal Condition by a Fair Use of Dr. Williams' Pink Pills.

Mr. Albert Mintie, of Woodstock, Ont., now engaged in the insurance business, is well known in that city and surrounding country. Some three years ago Mr. Mintie was living at South River, Parry Sound District, and while there was attacked with severe pains in the back. At first he paid but little attention to them, thinking that the trouble would pass away, but as it did not he consulted a physician, and was told that his kidneys were affected. Medicine was prescribed but beyond a trifling alleviation of the pain it had no effect. In addition to the pain in the back Mr. Mintie was troubled with headaches and a feeling of lassitude. He was forced to quit work, and while in this weak condition, weak and despondent, he decided to try Dr. Williams' Pink Pills. He purchased a half dozen boxes and was not disappointed with the result. Before they were all used Mr. Mintie was feeling almost as well as ever he had done. The pain in his back had almost disappeared, the headaches were gone, and he felt greatly improved in strength. Two more boxes completed the cure, and he returned to work hale and hearty as ever. Mr. Mintie asserts that his return to health is due entirely to Dr. Williams' Pink Pills, and he still occasionally uses a box if he feels in any way "out of sorts."

The kidneys, like other organs of the body are dependent upon rich, red blood and strong nerves for healthy action, and it is because Dr. Williams' Pink Pills supply these conditions that they cure kidney troubles, as well as other ills which have their origin in watery blood, or a shattered nervous system. Sold by all dealers or sent postpaid at 50c a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. If you value your health do not take a substitute.

It would be no advantage to say that all the joys of the angelic world could make no joy that could compare, either for quantity or quality, with the single joy of Mary's motherhood. She had many joys besides that although, whether we look forward to her Assumption or backward to her Immaculate Conception, the maternity was the foundation of them all. But, considering exclusively the direct joy of her maternity, it overtops and outshines the entire joy of the angelic creation.

Hood's Sarsaparilla never disappoints. It may be taken for impure or impoverished blood with perfect confidence that it will cure.

Being, without well being, is a curse, and all virtue is lost rewarded and all wickedness most punished in itself.

HINT TO SUBSCRIBERS.

Several of our exchanges have had a word to say regarding the moral responsibility of subscribers to pay their subscription bills. The man who receives from his grocer provisions and does not pay for them knows he is doing wrong. How then can any one receive a newspaper and decline to pay for the same. Sometimes persons will give an order for a newspaper to a solicitor for a year. After receiving a few numbers they conclude they do not want it and coolly order it returned to the publishers. They do not give a thought to the fact that the latter have paid a commission on a full year's subscription and consequently lose by their having subscribed for the journal. A word of warning only is necessary to the few who seem to think that all contracts are binding excepting those made with publishers.—Church News, Washington.

A man may dress as well as his own good judgment and the assistance of an artistic tailor may elect. He may take his "tubs" but if his digestive organs are out of order, he will have an unwholesome appearance. His complexion and the white of his eyes will have a yellowish cast. His tongue will be coated, appetite poor, teeth rusty, his breath abominable. He is one big, unmistakable sign of constipation. The quickest, surest, easiest way to cure this trouble is to take Dr. Pierce's Pleasant Pellets. They are made of refined, concentrated vegetable extracts. Nothing in the least harmful enters into their composition. They "lure" down all impurities, and "make them move on." They are the product of many years' study and practice. Dr. Pierce cannot afford to put forth a worthless article.

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Disease of the Eyes, Ears and Nose.

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FRED'S LITTLE DAUGHTER.

From "Our Boys and Girls' Own," by permission of Benziger Bros.

CHAPTER VII.—Continued.

"Oh, Pen, how odd you are! To wait all this time before asking! No, she was not 'what' at all. She was a lady. Fred met her at some Southern place, and fell awfully in love with her, as those naval officers always do. I don't think he ever once thought of father objecting to her because she was not a Catholic. It had never been brought home to him in any way, and she had no particular religion he said. That made father worse than ever! He said a woman with no particular religion was not to be depended on for anything. You know how it always was with him. He first got into a state of mind, and then had to live up to it, what he said while in it. Poor dear! he could persuade himself that he felt anything he thought he ought to feel, and Fred was full of his own ideas, too. I believe he felt anxious and sorry himself after the thing was presented to him in the right way, but he was too much in love. And then he thought it would be like attempting to influence her through her affections instead of her convictions if he began to make a point of what he had neglected before. Oh, I really don't know exactly how all the misery came about in the end! But I do know I have never been really happy for one minute since the day Fred went away forever. And he was so good about it afterward—he never rested until she was a Catholic. That was the only time he ever wrote to father—only the simple statement of the fact, but I know he hoped that it would open a door to him. It was so respectful and considerate—a little wistful, too, I am sure. Father announced the fact at the table the day the latter came, but he never showed it to any one, and never answered it. But he was ill then. I found it after death—only a few days before you came in fact."

"Oh, why did you not write to Fred?"

"Do you think I did not? I wrote at once, but it was while the fever was raging, and there was trouble about all letters, and I suppose he never saw it. At least he did not write. And—well, you know, I do hate to be slighted. Indeed, I cannot imagine anyone but a near relative doing such a thing, and then it would always make me as angry—as it did last summer."

The sisters sat in silence for several minutes. Mrs. Johnstone was the first to speak, and she did it with the air of one determined to do away with the old sorrow and look at the best side of everything finding it good.

"She must have been a lovely woman poor dear! A mother's child speaks for her, particularly when she is a very little girl, sweet, gentle, obedient, yet good-natured and sunny tempered. There has been no foolishness in that child's bringing up, nor any selfishness, either. See, how pleasant she is with all of them, and so nice with Johnny, too."

"Who's that?"

It was Mr. Johnstone who put the question. He had been riding over the farm and down to the river and the mill, and came in, tired and warm, for a cooling drink and a half hour with the morning paper on the shady porch. His hair was all blown about by the morning wind, and his wide collar loose over his silk tie, but he looked a happy man, who had no cares as to dress or occupation. Very few men have that look, for the boys begin so early to sell and barter, and are so much afraid of losing or giving a cent's worth, that they are filled with care before they are men, and never lose the pressure of it.

"We are talking of Fred's little daughter," said his wife. "And we are both of one mind—that she had a good, sweet, wise mother. What do you think of the little thing?"

"Think well of her. I have been watching them all at play just now. Polly can train an ordinary child to suit herself, and a namby-pamby child she can turn into her tracks without trouble, but this little thing can hold her own if she thinks she should. She will do 'Teresa a world of good, and will make a playmate for Gretta whom that fair maid will neither neglect or tyrannize over. But I expected to find Fred's daughter something more than ordinary. He was a curious combination—tender as a woman and brave as a man. Now here's Sara with too much of the bravery and too little of the tenderness, and Pen, you have too much of the tenderness and too little of the bravery. As for me—"

"You have too little of either and too much conceit!" laughed his wife.

DYSPEPSIA is the cause of un-
der-suffering. By taking Hood's
Sarsaparilla the digestive organs are
toned and dyspepsia is cured.

getting up with her hands full of notebooks and her key-basket, the indispensable accompaniment of every Southern housekeeper. "Well, the children are all undone now for another week. John. Mr. Courtney has been here to invite us all to Shirley, for next Saturday. You and he may lay your heads together for all the jollification you can crowd into one day and have it all over at once. I like the children to be happy, of course, but they are such an excitable set that we really ought not to give them much distraction during the school year."

"They'll take no harm from all Courtney and I can do for them. Besides, you do not consider that I am here to tame them down and control them?"

Mrs. Johnstone and Miss Morris looked at each other in heart enjoyment of his unconscious belief in his own stern discipline. Then they laughed outright, and merrily at that.

"John, you are a dear old goose!" exclaimed Miss Morris. "Oh, I haven't the slightest respect for your gray hairs when the children are not within hearing. But never fear! I shall uphold your authority every time you exert it, and indeed, when you do exert it, it is most effective. Only—you too often forget the power that lies with you."

"Well, I shall delegate it to the little new comer. You will all see that she has an influence of her own, and it will be of great help to us if we can only help her as Fred and his wife started her."

"And who could have looked for it from Fred! He must have grown nobly. They were rightly mated, after all."

"Being dead, yet speaketh," said Miss Morris thoughtfully.

"I wonder if I could leave such a record," said Mrs. Johnstone humbly.

"Pen, you have done your duty by your babies," heartily pronounced her husband.

"And you must remember that, so far, there is no indication that you must hurry to get your work all in. The unseen God knows that there is a time for all things, and that Katharine's time with her father and mother was short—that it would suddenly and speedily draw to a close. You may depend that one thing fits into another in all His orderings, and He thus smoothed the path before the little orphan feet."

"Truly, I am sure!"

Then each went about the day's doings with lighter and stronger hearts for the short interchange of thoughts on matters not of every day. The "little orphan feet" were beautiful already as those of the heavenly messengers, for they, too, were bearing God's word to those who sought to serve Him.

CHAPTER VIII.

With Monday morning Mr. Courtney was at Brightmar—he had been there on Sunday, but there were other visitors, and nothing was said about the day at Shirley—to impress on the "grown-ups" that "the day" was to be a long one for everybody. It was to begin early and last until it was quite, quite dark, so that there might be the full enjoyment of an immense fire-balcony, which Mr. Courtney had thought of since Saturday and sent to New York for.

"There!" said Aunt Pen to Polly, who was capering about with Gretta in an original American ballet expressive of delight. "That is the first fruits of your 'patient waiting no loss.' I reminded you it would be so. Wasn't I wise?"

"Oh, you're the best Aunt Pen in the whole world!"

"'Cept Aunt Sara," put in Francis, stoutly and defiantly.

"Oh, here, young man! You may leave all that to—other people," said Mr. Courtney. "Don't you know your Aunt Sara makes me do all her fighting? That is the way I work out my welcome at Brightmar."

"Oh, ridiculous!" said Miss Morris. But Gretta said she "didn't seem to mind it much," and Mr. Courtney said he didn't mind it at all, and the "grown-ups" all laughed, and Mrs. Johnstone hurried the children off to their lessons.

Katharine began her lessons this morning. There was a small cottage not far from the garden, which made the prettiest school-room imaginable on the garden side, and the prettiest and quietest home for Miss Althea on the woods' side. Miss Althea was a friend of Mrs. Johnstone and Miss Morris, who taught the children and lived in the cottage with Mammy. It was just large enough for the pretty large, low bedrooms in the second story—one for Miss Althea and one

parlor and dining-room, with two for a guest.

"Don't, whatever you do, try to live without a guest-chamber!" said Mrs. Johnstone when they were arranging the house. "You see, you are planning to live alone. You must have a guest-chamber. You may find any one you care to ask into it, but it keeps your heart open and warm to have it ready in case you should."

And she proceeded to make it so peacefully beautiful and so inviting that as soon as Miss Althea saw it she began thinking over all the people she knew with a view to asking the one she liked best to occupy it at once. Mrs. Johnstone was wise in her foresight. Miss Althea had had trouble, and it had grown harder and harder for her to bear it with hopefulness or with faith in her fellow-beings. She was falling more and more into the way of shrinking from them. Mrs. Johnstone thought that if she could only be coaxed to "show hospitality" the worst would be over, now that she was at rest and sheltered with those who loved her, and she would be spared a lonely life if there came new interests and new affections to take the places of the old ones gone. It had turned out that Mrs. Johnstone was right, and in the pleasure of putting her pretty room to use Miss Althea first realized that there was happiness left for her, and that she was her own old self, only stronger and wiser, and that the more tender and helpful she grew towards others the easier it was to forget all that had not been helpful and tender towards herself.

So there she was now, in her own house, with duties to occupy her, and her own pleasures to rest and refresh her, when little Katharine Morris crossed the doorstep of the school-room for the first time. The children had told her a great deal of Miss Althea, and Katharine was curious to see her and anxious to know if Miss Althea would like her. And Miss Althea who had taken advantage of the holiday upon Katharine's arrival to leave home on business—was waiting on the step for her new scholar.

There was something of the curiosity and something of the anxiety in the face of Katharine lifted to her welcome as Gretta introduced her. When Gretta was not wild with some frolic she had a very pretty way of her own about such things, and today she felt that there was a certain formality belonging to the importance of presenting her cousin to Miss Althea.

"Miss Althea, this is another of our children, and she will never give you one bit of trouble. She's just a dear, and she has a very pretty name. It's Katharine with a big K."

Miss Althea looked down into the dark bright eyes, now a little softened and wistful with a pretty shyness.

(To be continued.)

A Dividend-Making Gas Meter.

At last a swindling gas meter has been caught "dead to rights," as the central office detectives say. The tendency of the average meter to prevarication in the interests of plethoric corporations has for generations caused much anguish to hundreds of thousands of poor but honest citizens. It was no use to say that you couldn't have burned anything like the amount of gas charged for. The meter said that you did, and no gas company every yet wavered in attesting the spotless character for the truth and honesty of its meters. But a Scotchman has finally succeeded in destroying the fiction so stubbornly maintained that meters won't lie. He is assistant under secretary for Scotland, and lives near the Bridge of Earn, one of the garden spots of Perthshire. For a period of five months, in 1905, Mr. Dunbar's gas bill was £2 (\$10) for 5000 feet of gas. In the following year, for a little over six months the gas bill jumped to over \$26, representing 80,200 feet of gas consumed. Mr. Dunbar protested that there was something wrong, but the gas company would listen to no suggestions. His gas

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When the blood is poor;
When more flesh is needed;
When there is weakness of the throat or lungs.

There is one cure: that is Scott's Emulsion.

It contains the best cod-liver oil emulsified, or digested, and combined with the hypophosphites and glycerine. It promises more prompt relief and more lasting benefit in these cases than can be obtained from the use of any other remedy.

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SCOTT & BOWNE, Chemists, Toronto.

SURPRISE SOAP
MAKES CHILD'S PLAY OF WASH DAY
A pure hard Soap
Last long—lathers freely.
5 cents a cake.

supply was cut off and he was sued for the amount said to be due. Sheriff Grahame heard both sides, and then determined to get independent expert testimony. The meter was referred to Meter Inspector Jack, of Edinburgh, who was asked to report upon its efficiency as a trustworthy instrument for measuring the quantity of gas passing through it.

Inspector Jack's report solved the mystery. He found that the meter had what he described as a reverse

action. Instead of registering 10,000 feet it would register 90,000, and so on until it became a jumble of which one could make neither head nor tail. In Mr. Dunbar's case he figured that there had been an overcharge of 71,400 feet. This left Mr. Dunbar liable for 13,800 feet, although he had offered to pay for 21,000 feet when the bill was first presented to him. On hearing this report the company abandoned its suit and paid Mr. Dunbar's expenses.—New York Tribune.

"WILLY MAC."
BY JAMES MARTIN, MONTREAL.
AUTHOR OF THE "REBEL OF '98," AND OTHER WELL KNOWN IRISH DRAMAS.

"He was only three years of age and an orphan. Ere he was an hour in his adopted home I had become his willing slave. He was like a beam of sunshine all day, but towards bed-time seemed prone to sadness, and I have frequently noticed two large tears rolling down his chubby cheeks. Doubtless he was then thinking of his mother. A visitor would sometimes ask him: 'Well, little man, what is your name?' and the little fellow, standing with arms akimbo, would reply, 'I is Willy Mac,' so 'Willy Mac' he became to the whole household."

I was heart-broken when death called him away only twelve months after he had come to us."

Having overheard a lady speaking as above, the following lines suggested themselves:—

In the Fall I first saw Willy,
When the nights were growing long;
Little chubby, baby beauty,
Rosy, cheerful, gay and strong.
Yet, at times, when tired with playing,
I have seen him run to bed,
And two tears downward straying
Told of childish spirits fled.

"What's the matter, little dearie?
Does he miss his mammy cheery?
Wipe away the nasty tearie,
And lay down his pretty head."

Thus quite often have I spoken,
To my little chubby pet,
And he seemed to understand me,
For he always ceased to fret.

Months went by and little Willy,
Grew more lovely, sweet and kind;
And he learned to love me dearly—
Yes, with child-love truly blind.
Still, at times, when night had fallen,
And the stars were overhead,
I would notice tears o'erflowing,
Then I'd take him off to bed.

"Come, my tired little dearie,
You are sad and very weary,
Wipe away the nasty tearie,
And lay down your pretty head."
And, obedient to me always,
He would close his loving eyes,
And in less than half a minute,
Heave two heavy, sleepy sighs.

When some evening I'd been absent,
And returned home late at night,
"Willy Mac" ne'er failed to meet me,
Filled with childish wild delight.
Ah, 'twas then I used to chide him,
Though his eyes with gladness burned;
But he'd hug and almost choke me,
Mad with joy that I'd returned.

"Willy Mac! Oh, stop now, Willy!
Don't you hear me, Willy Mac!
Stop now, stop now! little dearie—
Dear, oh dear, you'll make me weary—
Why, my darling—why so cheery?
Just to see me coming back?
Yes, I know you love me, dearie—
Run to bed now, Willy Mac!"

But 'twas useless—love o'erflowing,
Beamed from my bold lad's eyes—
Faithful love and spirits glowing,
Had not ears for chiding cries.
And I'll never see him more—
Ah, no, never, nevermore!
Never say, "Now, little dearie,
You must go to bed, you're weary,
Wipe away the nasty tearie."
No; the time doth ebb and flow,
Evenings come and evenings go,
And I cannot keep from sighing,
With my head on pillow lying,
When I know he'll ne'er come back;
And although I'm always trying,
Sure I cannot keep from crying,
When I think of my loved, lost one,
"Willy Mac."

THE LATEST FALSE CONFESSORIAL STORY.

The Rev. J. D. Kingsbury, D.D., in a letter from Matanzas, Cuba, in the Congregationalist of Feb. 16, tells one of those stories concerning the confessional which we supposed could not be retailed by any one who was not on a par with the notorious Margaret L. Shepard. It is to this effect:—

"During the anguish of the war the women who went to confess were urged to say whether their husbands or sons and brothers sympathized with the patriots. The wife of the dentist, Doctor Reyas, is an example. 'Tell me all, my daughter,' said the father confessor, 'is your husband in sympathy with the patriots?' and she answered 'Yes.' And immediately her husband was arrested and incarcerated in the dungeon of the Castle Calanus. Quicksilver was poured in his ears, which gave him terrible agony. By some strange chance they allowed the family to furnish a chair for the comfort of the prisoner. On the back of the chair he wrote with his sharp-

Good news.—A man was sentenced to death, with a strong recommendation for mercy. Earnest endeavors were made to obtain a reprieve, with the result that one was granted. The prison official to whose charge the convict had been committed entered the cell and informed him of his good fortune. With no outward sign of emotion beyond a grin the wretched man remarked jocularly, 'I've heard it said as how 'no noose is good news,' and I'm hanged if it ain't."

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MONTREAL.

Society Meetings.

Young Men's Societies.

Young Irishmen's L. & B. Association.
Organized April 1874. Incorporated, Dec. 1875.
Regular monthly meeting held in its hall, 15 Dwyer street, first Monday of every month at 8 o'clock. P.M. Committee: Manager and Secretary, every second and fourth Wednesday of each month. President, RICHARD BURKE; Secretary, M. J. POWER; all communications to be addressed to the Hall, Delegates to St. Patrick's League: W. J. Hinchey, D. Gallery, Jas. McMahon.

St. Ann's Young Men's Society.
Organized 1885.
Meets in its hall, 157 Ottawa Street, on the first Sunday of each month, at 2:30 P.M. Spiritual Adviser, REV. F. J. GIBSON, C.S.B., President. JOHN WHITTY, Secretary. D. J. O'NEILL, Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

Ancient Order of Hibernians.

DIVISION No. 2.
Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 P.M. President, ANDREW DUNN; Recording Secretary, THOMAS SMITH, 63 Richmond street, to whom all communications should be addressed. Delegates to St. Patrick's League: A. Dunn, M. Lynch and B. Connaughton.

A.O.H.—Division No. 3.
Meets the 2nd and 4th Monday of each month, at Hibernia Hall, No. 242 Notre Dame St. Officers: B. Wall, President; J. Carroll, Vice-President; John Hughes, Fin. Secretary; Wm. Rawley, Rec. Secretary; W. P. Stanton, Treas.; Marshall, John Kennedy, T. E. Swine, Chairman of Standing Committee. Hall is open every evening (except regular meeting nights) for members of the Order and their friends, where they will find Irish and other leading newspapers for sale.

A.O.H.—Division No. 4.
President, H. T. Kearns, No. 32 Desjardins ave. Vice President, J. P. O'Hara; Recording Secretary, P. J. Finn, 15 Kent street; Financial Secretary, P. J. Tompitt; Treasurer, John Traynor; Sergeant-at-arms, D. Mathewson, Sentinel, D. White; Marshal, F. Geehan; Delegates to St. Patrick's League, T. J. Donovan, J. H. O'Hara, F. Geehan; Chairman Standing Committee, John Costello. A.O.H. Division No. 4 meets every 2nd and 4th Monday of each month, at 1113 Notre Dame street.

C.M.B.A. of Canada, Branch 26
(Organized, 13th November, 1883.)
Branch 26 meets at St. Patrick's Hall, 97 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 P.M.
Applicants for membership or any one desiring information regarding the Branch may communicate with the following officers:
MARTIN EAGAN, President, 577 Cadieux St.
J. H. FEELEY, Treasurer, 719 Sherbrooke St.
G. A. GADBOIS, Fin. Sec., 511 St. Lawrence St.
JAS. J. COSTIGAN, Secretary, 325 St. Urbain St.

Catholic Order of Foresters

St. Gabriel's Court, 185.
Meets every alternate Monday, commencing Jan 31, in St. Gabriel's Hall, cor. Centre and Laprairie streets.
M. P. McGOLDRICK, Chief Ranger.
M. J. HEALEY, Rec.-Sec'y, 48 Laprairie St.

St. Patrick's Court, No. 95, C.O.F.
Meets in St. Ann's Hall, 157 Ottawa street, every first and third Monday, at 8 P.M. Chief Ranger, James F. Feeley; Recording Secretary, ALAN PATTERSON, 197 Ottawa street.

Catholic Benevolent Legion

Shamrock Council, No. 320, C.B.L.
Meets in St. Ann's Young Men's Hall, 157 Ottawa Street, on the second and fourth Tuesday of each month, at 8 P.M. M. SHEA, President. T. W. LESAGE, Secretary, 447 Berri Street.

Total Abstinence Societies.

ST. PATRICK'S T. A. & B. SOCIETY.
ESTABLISHED 1841.
Meets on the second Sunday of every month in St. Patrick's Hall, 97 St. Alexander street immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 P.M. REV. J. A. MCGOLDRICK, President; JOHN WALSH, Jr., Vice-President; W. P. DOYLE, Secretary; 24 St. Martin Street. Delegates to St. Patrick's League: Messrs J. H. Feeley, M. Sharkey, J. H. Kelly.

St. Ann's T. A. & B. Society.
ESTABLISHED 1865.
Rev. Director, REV. FATHER FLYNN
Free don, JOHN KILLFEATHER; Secretary, JAS. BRADY, 119 Chateaugay Street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8:30 P.M. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.

Toilet Articles.

SPECIALTIES OF GRAY'S PHARMACY.

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CASTOR FLUID.....25 cents

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SAPONACEOUS DENTIFRICE, 25 cents

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CARDINAL LOGUE ON THE OSTRACISM OF CATHOLICS

Continued From Page One.

"To this unjustifiable disability may be traced in part at least, a state of things which strikes foreigners with wonder, though long habit has made it pretty much a matter of course in the eyes of Irishmen. Though the Catholic population of Ireland is about three-fourths of the whole, still Catholics—in any position—in the country are as few as the ripe grapes after a well gleaned vintage. I do not say that the want of literary qualification is the only bar to Catholic advancement. I fear their religion also tells strongly against them. There are two professions, the legal and the medical, in which Catholics have won a leading place in numbers and eminence. They are free, no doubt, to achieve success, by their hard work and eminent abilities, in private practice; but places of honor and emolument in the gift of the Crown are pretty much closed against them.

In other departments, though the absence of higher training may not be the only obstacle, still it furnishes a fair excuse for the ostracism of Catholics; but the unstatesmanlike shuffling and pandering to unreasoning prejudice, which has so long left them in this helpless state, is without excuse and without justification. In fact, this question has long since passed beyond the stage of argument. The grievance is real, galling, and acknowledged by the leading statesmen of every party.

Lately, the leader of the Conservative Party in the House of Commons has won the admiration as well as the gratitude of Irish Catholics by the courage with which he vindicated their claim in a hostile assembly, at

the risk of personal popularity and political advantage. Indeed, though differing from him in many things, I feel it but bare justice to state that this is not the first signal favor for which Ireland stands indebted to him. The light railways, roads, and especially the Congested Districts Board, which owe their origin to him, have brought to the poorest parts of the country, a relief which needs only development, on the same lines, to be an effectual remedy of long-standing misery.

This grievance has been kept to the front and debated almost as long as the oldest living man can remember. Every argument against its redress has fallen to pieces, except the argument of political expediency and the bigotry on which it is founded. The Irish bishops, deeply as they feel the sense of their grave responsibility have strained principles well nigh to the breaking point in order to smooth the way, remove the brand of inferiority from the brow of their young Catholic countrymen and throw open to them the advantages to which they have a just right as freeborn subjects of the Queen. Yet neither concession, nor sacrifice, nor conciliation can overcome the jealous distrust of everything Catholic, which has laid so strong a hold upon a section of our countrymen and many of their sympathizers beyond the water. Englishmen pride themselves on their spirit of fair play, and it must be acknowledged that, generally, their claim is well founded; but strong, vigorous, and uncompromising as this spirit may be elsewhere, the moist breeze of the Irish Sea would seem to damp its energies."

WORDS OF WISDOM FROM IRISH CATHOLIC BISHOPS.

Continued From Page One.

Irish celebration in Letterkenny to which I had the pleasure of referring recently in these words."

After a length description of that celebration, the learned Bishop remarks:—

"Thank God, one of the glories of the Enach Tirconail was that in the coldest weather not a drop of intoxicating drink was sold, and not a man was seen there under the influence of drink. Then it was Irish of the Irish from beginning to end."

There is something wonderfully encouraging for Ireland and her cause in these words.

Touching upon the same subject—the local elections—the Bishop of Coyne, in his Lenten Pastoral, says: "There is a question of present great interest to our country to which we deem it a duty to direct attention. I refer to the working of the recent Local Government Act. As to the Local Government Act, the first thought that occurs to us has regard to its bearing on the larger demand for national self-government. As a nation we have been consistent and steadfast in proclaiming our right to make our own laws for our own country. We hold such legislative independence to be necessary for the proper development and well-being of Ireland, and we also say and believe that such a measure would be for the benefit of the whole United Kingdom by fostering and securing a real cardinal union between our country and Great Britain.

Now, this larger demand is still denied us, but who can doubt that the withholding of it cannot be long maintained if the representative bodies just called into existence prove themselves to be capable administrators of the public interests entrusted to their management. On the other hand, it is equally certain that the larger measure will be indefinitely delayed, and, perhaps, the granting ultimately endangered, if through our own fault, through our own mismanagement, the Local Government Act ends a failure. As a nation, therefore, we have a deep concern in these new representative bodies. But, beloved brethren it is not from the political, but from the moral standpoint we wish to point attention to this question. Under the new Local Government Act the powers and responsibilities vested in the direct representatives of the people are wide in range and important in their objects."

"Different interests, social and political, such as the labor, the commercial, and the agricultural interests, will be represented in these councils, and let us keep in mind that an unfit representative will only shame and degrade the interest or cause which he is elected to defend and advance. Brethren, let the object of our united prayer be that wisdom may inspire and control the deliberations of these councils, that peace and Christian charity and mutual forbearance and

respect among the elected representatives of every interest may characterize their meetings, so that the fruit of our own government of our local public business will be the advancement of the religious, social, and national interests of our common country."

Listen now to the Most Rev. Dr. Sheehan, Bishop of Waterford, who in his Lenten Pastoral, touches upon the same subject, but from a somewhat different standpoint:—

"We would only remind you—and the reminder may not, perhaps, be altogether necessary—that, in making choice of those who are to govern, the first and chiefest, though it need not be necessarily the point to determine, is, who will govern best. But we think it right to say a word of warning as to the spirit and temper in which, as Catholics, you should exercise your great and unquestioned right of election. We, Irishmen, are said to be easily roused—it is the fault of our virtues—and more easily perhaps, in matters of public than in those of private concern. Again, when we are roused, we are sometimes apt to think, and not only to think but to say and do things not in harmony with our accustomed ways.

During the forthcoming elections all true Irishmen will bear in mind that the eyes of many peoples—of their own kin in more than one distant land, of others who know us only by name and the bravery of our Catholic faith are upon them. Catholic Irishmen will bear in mind what is expected of them, not by man, but by God. And what is that? Liberty for every man to cast his vote as in his conscience he judges right; above all, charity—charity before and after the contest, in thought, in word, in deed—charity always and in all things and to all men.

Let us pray, then, that during these days no cause of offence may be willingly given; and let us pray, too, that when the heat and the turmoil of the struggle are over, they may leave no uncharitableness behind. For, if God's blessing is to rest on our land and make our people happy and prosperous, after so many centuries of oppression and poverty, it will only be in the freedom that comes from Him and through Him, and He, we know, is charity."

What could we add to such advice from the Bishops to the people. To choose the very best men, irrespective of political factions; to prove that Irishmen are worthy of political autonomy, and entire Home Rule; and to avoid all abuses that could degrade or reflect on their character. Noble advice, that has been nobly followed.

A STRONG SIDE-LIGHT.

"J. N." contributes this item to "The Review" of St. Louis:— Professor Herron's interpretation of the Bible has so roused the trustees of Iowa College that they de-

mand his dismissal. "The only thing peculiar about Prof. Herron's teaching," says the Farmer's Voice, "so far as the public is aware, is that he believes and says that Jesus meant exactly what the Gospel writers report the Master as saying; that he meant them to apply to-day and every day, and through all ages—apply to every phase of life, to every social relation, to commerce, to the wage question, to the land question, to all economic science and to the political life of the people, here, everywhere, in all instances and under all circumstances. This is peculiar enough, we admit, as measured by the standards of those who use the church as a cloak to hide their wrong doing, of those who believe public office is a private snap, or those that hold that gifts of the Father to all His children are the peculiar privilege of the rich and powerful."

What a side-light on the rottenness of modern Protestantism!

PERSONALS.

Mr. and Mrs. Richard C. Barry, nee Miss Maude McShane, eldest daughter of Mr. James McShane, have returned from their wedding trip, and are occupying their pretty apartments at the Place Viger Hotel, where Mrs. Barry will shortly receive her friends.

Miss Ida Mulligan, of Pembroke, who has been visiting Mrs. M. Grant, St. Antoine Street, has returned home.

Hon. Charles Fitzpatrick will lecture in Massey Hall, Toronto, on St. Patrick's Day.

Messrs. J. A. Heffernan and J. E. Brennan were in Cornwall this week, making arrangements for the St. Mary's C. Y. M. picnic on May 24th.

A very interesting letter has been received from Mr. M. F. Sheridan, who is on his way to Klondike. It was dated Feb. 13, from St. Mary's Island, Alaska.

Wreck of the "Labrador."

Captain Erskine, of the Labrador, wired the agents at Liverpool, as follows:—

"Labrador ran on Mackenzie rock in a thick fog at 7 o'clock yesterday morning, four miles from Skerryvore. The ship was caught amidships, the seas breaking over her. Holds Nos. 1, 2, and 3, were soon full of water. The passengers and crew were saved in the boats. One boat load was landed at Skerryvore lighthouse. The German steamer Viking picked up the remainder. No steamer is obtainable to return for the passengers. If the ship is not broken up will endeavor to save the mails, when a steamer is obtained."

Tobormory, March 2.—The Labrador had a good passage until Sunday, when she entered a fog bank and lost her bearings. Skerryvore light was mistaken for Inistrahull light, on the north of Ireland. Most of the passengers were still in bed when the steamer struck, and there was much excitement, but the passengers were calmed by the assurances of the captain, the boats were lowered without a hitch and all on board left the steamer in safety.

The passengers and crew lost everything they possessed.

Captain Erskine endeavored to save the mails but was obliged to abandon them owing to the vessel threatening to break up.

Recent Deaths.

We regret to learn of the death of Mrs. John Mullin, which occurred at her residence 177 St. Charles street, Point St. Charles, on Monday last.

Deceased was an old member of St. Gabriel's Parish. The funeral which took place on Wednesday morning, was largely attended by many sorrowing friends.—R.I.P.

Mr. Eli Mundy, one of the oldest and best known conductors in the service of the Grand Trunk Railway passed away after a long and painful illness, on Friday, the 24th of February. Deceased, who during his lifetime was a staunch Presbyterian,

became a Catholic only on his deathbed. He leaves a widow and a grown up family who are all fervent Catholics. The funeral service was held in St. Anthony's Church, and the interment took place at St. Raphael's, Ont. (Glengary District).—R. I. P.

An old resident of St. Patrick's parish passed to her reward on Saturday last, in the person of Mrs. Thos. F. McDermott, mother of Mr. John McDermott. The funeral was held on Tuesday and was well attended.—R. I. P.

Mary Ellen Fee, eldest daughter of Mr. and Mrs. John C. Fee, of Elgin, departed this life on the 3rd of Feb. instant, at the age of 8 years and 8 months. She suffered eight days, retaining consciousness to the last. The disease that caused her untimely death was peritonitis, brought on it is believed by a hurt received accidentally while at play. The funeral to the Catholic Cemetery of St. Joseph, of Huntington, was a large one, being attended by a large circle of friends and neighbors. The family have the sincere sympathy of the community in their sad bereavement.

"And thou wilt then, fond mother In after years look back, Time brings such wondrous easing With sadness not unpleasing, Even on this gloomy track, And when the hour arrives, From death that sets me free Thy spirit may await The first at Heaven's gate, To meet and welcome me." R. I. P.

Another landmark has been removed by the death this morning, (Saturday, 25th. Feb.), at six o'clock in St. Bridget's Asylum, of Mr. David Nolan, after an illness of between 2 and 3 months' duration, from heart disease, says the Quebec Daily Telegraph. He was an old resident in Quebec, and for thirty-nine years had filled the duties of pork and beef inspector of the city and port with credit to himself and satisfaction to all with whom he came in contact. He was born in Adair, County Limerick, Ireland, in 1837, and leaves one child. He was greatly and generally esteemed, and his death will be much regretted, more especially among his fellow countrymen, with whose charities, literary, and patriotic societies he was intimately connected, and with whose feelings and aspirations he was thoroughly in touch. He was an ardent Nationalist, one of the founders of the Land

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LOT 1—4,000 PAIRS LADIES' 2 CLASP FINE QUALITY KID GLOVES, with silk embroidered backs, and in seasonable shades. This glove was in de to sell at \$2.25 a pair. Our price during the sale will be 90c.

LOT 2 Consists of 3,300 PAIRS OF LADIES' 2-CLASP PIQUEE SWAN KID GLOVES, for walking or driving, with self of colored embroideries. Colors—black, brown, white, tan, blue, green, red and pearl. This glove will be a quick seller at 95c.

LOT 3 Only contains 1,100 pairs. This lot we show in tans and black only, with neat embroidered backs. This lot will be a favorite during this sale at \$1.10.

LOT 4—Just 5,200 pairs will interest hundreds of shrewd buyers during this sale; colors, black, white, tan, blue, green, red, pearl and purple; contrasting and self-embroideries. Ladies who like a really fine glove will see in around this lot. Sale price \$1.25.

LOT 5—As 4,000 lot of the FINEST KID GLOVES ever made; colors, black, white, tan, brown, blue, green, red and pearl, with 3 clasps. Money could not buy a better glove. Our sale price only \$1.50.

A "SNAP" IN OPERA GLASSES! 20 pairs of FIRST-CLASS OPERA GLASSES, each pair in a Pretty Plush Bag, worth in the usual way from \$3.50 to \$4.50 a pair. Our Price to Clear only \$1.39 a pair.

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MEN'S TAN AND BLACK, \$3.00 BOOTS, for \$1.95. MEN'S TAN, BLACK AND PATENT, \$4.00 and \$5.00, for, \$3.00. LADIES' TAN AND BLACK STRAP AND LACED SHOEN, \$1.50 for \$1.00. LADIES' EXTRA FINE FRENCH KID SHOES, \$2.25, for \$1 30. OTHER BARGAINS IN ALL LINES.

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League in Quebec, and was an energetic member in organizing the festivals of the St. Vincent de Paul Society. Connected as he was with societies belonging to St. Patrick's Church, and always ready to further their interests to the best of his ability, he always entertained a strong affection for and devotion to the cause of St. Bridget's Asylum, in which institution he terminated a useful and honored life. The funeral and interment of deceased took place on Monday morning, and was largely attended. High Mass of Requiem was chanted by Rev. Father McCarthy, C. S.S.R., St. Patrick's Church, assisted by Rev. Fathers Delney and Gutberlet, C.S.S.R.—R. I. P.

MANUAL TRAINING.

Mr. Mulholland, head master of the Omagh Model School, recently delivered a very instructive lecture, before a meeting of the Belfast National Teachers' Association. The subject chosen was, "Manual Training in National Schools." As the subject is one of almost universal application, and one in which our citizens here should be especially interested, we feel it would be timely to reproduce a synopsis of this address:—

It will be interesting to read the professor's views on the methods he advocates.

Mr. Mulholland, at the outset of his lecture, gave a brief account of the origin of the slow system of manual teaching. He showed that it had been introduced several years ago into Swedish schools and had since been attended with great success. The principle of the system is a thought for every action. The object aimed at is not to turn boys out of school as fully equipped carpenters or pattern-makers, or any other kind of mechanic, but to train not only the mind by storing up book knowledge, but the hands to be deft and nimble, the eyes to be quick and well judging, to draw out and develop the observant and inventive faculties of the mind, and to instill into every boy and girl a tendency that becomes almost a second nature to do everything which he or she may hereafter be called upon to do upon correct and scientific lines—to avoid doing things in the haphazard, rule-of-thumb sort of way which leads to carelessness and bad workmanship. He concluded by giving a description of the school at Nass, in Sweden, where he had spent about six weeks in learning the system. It was conducted by Herr Solamann, who has a wide reputation as an educationalist, and during the time he was there it was attended by the representatives of no less than ten nationalities.

MARKET REPORT.

(True Witness' Office.)

March 2.

The feature to-day was the demand for fresh eggs. It was sufficient to absorb the bulk of the offerings. In consequence the tone of the market was steady and prices unchanged at 22c to 24c per dozen. In lined stock and other grades trade is quiet. Montreal lined sold at 15 1/2c to 16 1/2c; cold storage stock at 14c to 15c, and culls at 10c to 12c per dozen.

The season for dressed poultry is about over. The offerings are very small, and the market rules quiet with no change in prices to note. We quote: Fresh killed turkeys 11c; frozen 9c to 9 1/2c; choice fresh killed chickens, 9 1/2c to 10c; western frozen, mixed stock, 5 1/2c to 6c; ducks, 8c to 9c; and geese 6c to 7c per lb.

The demand for small lots of maple product is fair and sales of syrup were made at 55c to 60c per small tin and sugar at 6c to 6 1/2c per lb.

In honey business is dull and the

market is without any new feature to note. We quote: White clover comb, in 1-lb. sections, 8c to 8 1/2c; dark, 6 1/2c to 7c; white extracted 7c to 7 1/2c and dark, 5c to 6c.

The market for potatoes is quiet. Supplies are ample and prices easy at 55c to 56c per bag in car lots.

The demand for beans is slow and prices unchanged. We quote:—Choice hand-picked, 95c to \$1 per bushel; c to 57c in store.

There is considerable business doing in all lines in grain, and the increased demand from abroad has naturally increased prices. We quote:—

Oats, No. 2, white 34c to 34 1/2c in store; 31c to 32c in Ont. Oats, No. 3, white, 33 1/2c to 34c in store; 31c, 71c to 72c in store; 67 1/2c to 68c in Ont. Buckwheat 54c to 55c in store; 52c to 53c in Ont. Malting barley 55c to 75c in store.

The receipts of grain were 670 bush. of wheat, 3,400 bush. of oats and 800 bush. of buckwheat.

Liverpool wheat futures were quiet at to-day's close at a decline of 3/4d for March to 5s 7 1/2d and 7/4d for May to 5s 7 1/2d. Maize futures are also quiet and 1/4d lower for March to 2s 6 1/2d, while May is 1/4d lower at 2s 3/4d.

Current prices in Liverpool show no change to-day. They are: Spring wheat, 6s 2d; No. 1, Cal., 6s 8d; corn, 3s 2 1/2d; peas, 5s 9d.

Cheese was without new feature, the tone ruling steady for what little remains for sale here. Prices ranging from 9 1/2c to 10c.

(Butter was steady under a good domestic demand at 20c to 20 1/2c for fine creamery, 15 1/2c to 16c for Western dairy rolls, and 14c to 14 1/2c for tub dairy.

Schoolmaster: Now, Brooks, that we have read of the principal reigning monarchs of the world, tell me which ruler inspires the most respect and fear? Brooks thinking of his knuckles, still sore: The one on your desk, sir.

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PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 769.

IN THE SUPERIOR COURT.

Dame Emma Desrosne, of the City and District of Montreal, has this day instituted an action in separation as to property against Albert St. Martin, of the same place.

Montreal, 28th February, 1899.

BEAUDIN, CARDINAL, LORANGER & ST. GERMAIN, Attorneys for Plaintiff.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 2502.

IN THE SUPERIOR COURT.

Dame Alphonsine Chouinard, of the City and District of Montreal, has this day instituted an action in separation as to property against Louis Honore Dassylna dit Portugais, of the same place.

Montreal, 28th February, 1899.

BEAUDIN, CARDINAL, LORANGER & ST. GERMAIN, Attorneys for Plaintiff.

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POPE LEO XIII. TO CARDINAL GIBBONS ON THE QUESTION OF AMERICANISM.

The following is the full translation of the letter of the Holy Father to His Eminence Cardinal Gibbons and His Eminence Cardinal Rampollo which accompanied it.

Most Eminent and Reverend Lord Cardinal:— In a former letter of last October I had the honor to make known to Your Eminence that the Holy Father intended to address in due course of time a pontifical letter concerning "Americanism," so called. It now devolves upon me to remit to you a copy of the promised letter, advising you at same time that other copies will be forwarded to the Monsignor the Apostolic Delegate. I profit by the present opportunity to renew the expression of my profound veneration. Kissing your hands, I am your humble servant, M. CARDINAL RAMPOLLA. Rome, January 31, 1899.

To Our Beloved Son, James Cardinal Gibbons, Cardinal Priest of the Title Sancta Maria, Beyond the Tiber, Archbishop of Baltimore.

Leo XIII, Pope—Beloved Son, Health and Apostolic Blessing: We send to you by this letter a renewed expression of that good will which we have not failed during the course of our pontificate to manifest frequently to you and to your colleagues in the episcopate to the whole American people, availing ourselves of every opportunity offered us by the progress of your Church or whatever you have done for safeguarding and promoting Catholic interests. Moreover, we have often considered and admired the noble gifts of your nation which enable the American people to be alive to every good work which promotes the good of humanity and the splendor of civilization. Although this letter be not intended, as preceding ones to repeat the words of praise so often spoken, but rather to call attention to some things to be avoided and corrected: still because it is conceived in that same spirit of apostolic charity which has inspired all our letters, we shall expect that you will take it as another proof of our love; the more so because it is intended to suppress certain contentions which have risen lately among you to the detriment of the peace of many souls.

It is known to you beloved son, that the life of Isaac Thomas Hecker, especially as interpreted and translated in a foreign language, has excited not a little controversy because therein have been voiced certain opinions concerning the way of leading a Christian life.

We, therefore, on account of our Apostolic office, having to guard the integrity of the faith and the security of the faithful, are desirous of writing to you more at length concerning this whole matter.

The underlying principle of these new opinions is that, in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the Faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teachings which are of lesser importance, and to tone down the meaning which the Church has always attached to them. It does not need many words beloved son, to prove the falsity of these ideas if the nature and origin of the doctrine which the Church proposes are called to mind. The Vatican Council says concerning this point: "For the doctrine of faith which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infallibly declared. Hence that meaning of sacred dogmas is perpetually to be retained which our Holy Mother, the Church, has once declared, nor is that meaning ever to be departed from under the pretense or pretext of a deeper comprehension of them." (Constitutio de Fide Catholica, chapter iv.)

We cannot consider as altogether blameless the silence which purposely leads to the omission or neglect of some of the principles of Christian doctrine, for all the principles come from the same Author and Master, "the only begotten Son, who is the Bosom of the Father." (John i, 18.) They are adapted to all times and all nations, as is clearly seen from the words of our Lord to His Apostles: "Going, therefore, teach all nations; teaching them to observe all

things whatsoever I have commanded to you, and behold I am with you all days even to the end of the world." (Matt. xxviii, 19.) Concerning this point the Vatican council says: "All those things are to be believed with divine and Catholic faith, which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal magisterium proposes for belief as having been divinely revealed." (Const. de fide, chapter iii.)

Let it be far from any one's mind to suppress for any reason any doctrine that has been handed down. Such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing closer to our heart than to have those who are separated from the fold of Christ return to it, but in no other way than the way pointed out by Christ. The rule of life laid down for Catholics is not of such a nature that it can not accommodate itself to the exigencies of various times and places. The Church has, guided by Her Divine Master, a kind and merciful spirit, for which reason from the very beginning she has been what St. Paul said of himself: "I became all things to all men that I might save all. History proves clearly that the Apostolic See, to which has been intrusted the mission not only of teaching, but of governing the whole Church, has continued "in one and the same doctrine, one and the same sense, and one and the same judgment." (Const. de fide, Chapter iv.)

But in regard to ways of living she has been accustomed to so yield that, the divine principles of morals being kept intact, she has never neglected to accommodate herself to the character and genius of the nations which she embraces. Who can doubt that she will act in this same spirit again if the salvation of souls requires? In this matter the Church must be the judge, not private men who are often deceived by the appearance of right. In this, all who wish to escape the blame of our predecessor, Pius the Sixth, must concur. He condemned as injurious to the Church and the spirit of God who guides her the doctrine contained in the proposition lxxviii of the Synod of Pistoia, "that the discipline made and approved by the Church should be submitted to examination, as if the Church could frame a code of should be allowed in the Church liberty can bear.

But, beloved son, in this present matter of which we are speaking, there is even a greater danger and a more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty, according to which they hold such liberty should be allowed in the Church, that her supervision and watchfulness being in some sense lessened, allowance be granted the faithful, each one to follow out more freely the leading of his own mind and the trend of his own proper activity. They are of opinion that such liberty has its counterpart in the newly given civil freedom which is now the right and the foundation of almost every secular state.

In the apostolic letters concerning the constitution of states, addressed by us to the bishops of the whole Church, we discussed this point at length; and there set forth the difference existing between the Church, which is a divine society, and all other social human organizations which depend simply on the free will and choice of men.

It is well, then, to particularly direct attention to the opinion which serves as the argument in behalf of this greater liberty sought for and recommended to Catholics. It is alleged that now the Vatican decree concerning the infallible teaching authority of the Roman Pontiff having been proclaimed that nothing further on that score can give any solicitude, and accordingly, since that has been safeguarded and put beyond question, a wider and freer field both for thought and action lies open to each one. But such reasoning is evidently faulty, since, if we are to come to any conclusion from the infallible teaching authority of the Church, it should rather be that no one should wish to depart from it, and moreover that the minds of all being leavened and directed thereby, greater security from private error would be enjoyed by all. And further, those who avail themselves of such a way of reasoning seem to depart seriously from the over-ruling wisdom of the Most High— which wisdom, since it was pleased to set forth by most solemn decision the authority

and supreme teaching rights of this Apostolic See—willed that decision precisely in order to safeguard the minds of the Church's children from the dangers of those present times.

These dangers, viz., the confounding of license with liberty, the passion for discussing and pouring contempt upon any possible subject, the assumed right to hold whatever opinions one pleases upon any subject and to set them forth in print to the world have so wrapped minds in darkness that there is now a greater need of the Church's teaching office than ever before, lest people become unmindful both of conscience and duty.

We, indeed, have no thought of rejecting everything that modern industry and study has produced; so far from it that we welcome to the patrimony of truth and to an ever-widening scope of public well-being whatsoever helps toward the progress of learning and virtue. Yet all this, to be of any solid benefit, may, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the Church.

Coming now to speak of the conclusions which have been deduced from the above opinions, and for them, we readily believe there was no thought of wrong or guilt; yet the things themselves certainly merit some degree of suspicion. First, all external guidance is set aside for those souls who are striving after Christian perfection as being superfluous, or, indeed, not useful in any sense—the contention being that the Holy Spirit pours richer and more abundant graces than formerly upon the souls of the faithful, so that without human intervention He teaches and guides them by some hidden instinct of His own. Yet it is the sign of no small over-confidence to desire to measure and determine the mode of Divine communication to mankind, since it wholly depends upon His own good pleasure, and He is a most generous dispenser of His own gifts. "The Spirit breatheth wherso He listeth." (John, iii, 7.)

And shall anyone who recalls the history of the apostles, the faith of the nascent church, the trials and deaths of the martyrs—and above all those olden times, so fruitful in saints—dare to measure our age with these, or affirm that they received less of the Divine outpouring from the spirit of holiness? Not to dwell upon this point, there is no one who calls in question the truth that the Holy Spirit does work by a secret descent into the souls of the just and that He stirs them alike by warnings and impulses, since unless this were the case all outward defense and authority would be unavailing. "For if any persuade himself that he can give assent to saying—that is, to gospel truth when proclaimed, without any illumination of the Holy Spirit, who gives unto all sweetness both to assent and to hold, such an one is deceived by a heretical spirit." (From the Second Council of Orange, Canon 7.)

Moreover, as experience shows, these notions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching authority. To quote St. Augustine:

"He (the Holy Spirit) co-operates to the fruit gathered from the good trees, since He externally waters and cultivates them by the outward ministry of men, and yet of Himself bestows the inward increase." (De Gratia Christi, Chapter xix.) This indeed belongs to the ordinary law of God's loving providence that as he has decreed that men for the most part shall be saved also by the ministry of men, so has He wished that those whom He calls to the higher planes of holiness should be led thereto by men. Hence St. Chrysostom declares we are taught of God through the instrumentality of men. (Homily I in Inscr. Altar.) Of this a striking example is given us in the very first days of the Church.

For though Saul, intent upon blood and slaughter had heard the voice of our Lord Himself and had asked "What doest Thou wish me to do?" yet was he bidden to enter Damascus and search for Ananias. (Acts ix.) "Enter the city, and it shall be told to thee what thou must do."

Nor can we leave out of consideration the truth that those are striving after perfection, since by that fact they walk in no beaten or well-known path, are the most liable to stray, and hence have greater need than others of a teacher and guide. Such guidance has ever obtained in the Church; it has been the universal teaching of those who throughout the ages have been eminent for wisdom and sanctity, and hence to reject it would be to commit one's self to a belief at once rash and dangerous.

A thorough consideration of this point, in the supposition that no exterior guide is granted such souls, will make us see the difficulty of locating or determining the direction and application of that more abundant

influx of the Holy Spirit so greatly extolled by innovators. To practice virtue there is absolute need of the assistance of the Holy Spirit; yet we find those who are fond of novelty giving an unwarranted importance to the natural virtues, as though they better responded to the customs and necessities of the times, and that having these as his outfit man becomes both more ready to act and more strenuous in action. It is not easy to understand how persons possessed of Christian wisdom can either prefer natural to supernatural virtues, or attribute to them a greater efficacy and fruitfulness. Can it be that nature conjoined with grace is weaker than when left to herself?

Can it be that those men illustrious for sanctity, whom the Church distinguishes and openly pays homage to, were deficient, came short in the order of nature and its endowments, because they excelled in Christian strength? And although it be allowed at times to wonder at acts worthy of admiration which are the outcome of natural virtue—is there any one at all endowed simply with an outfit of natural virtue? Is there any one not tried by mental anxiety, and this in no slight degree? Yet ever to master such, also to preserve in its entirety the law of the natural order, requires an assistance from on high. These single notable acts to which we have alluded will frequently upon a closer investigation be found to exhibit the appearance rather than the reality of virtue. Grant that it is virtue, unless we would "run in vain" and be unmindful of that eternal bliss which a good God in His mercy has destined for us, of what avail are natural virtues unless seconded by the gift of divine grace? Hence St. Augustine well says: "Wonderful the strength, and swift the course, but outside the true path." For as the nature of man owing to the primal fault, is inclined to evil and dishonor, yet by the help of grace is raised up, is borne along with a new greatness and strength, so, too, virtue, which is not the product of nature alone, but of grace also, is made fruitful into everlasting life and takes on a more strong and abiding character.

This over-estimate of natural virtue finds a method of expression in assuming to divide all virtues in active and passive, and it is alleged whereas passive virtues found better place in past times, our age is to be characterized by the active. That such a division and distinction cannot be maintained is patent—for there is not, nor can there be, merely passive virtue. "Virtue," says St. Thomas Aquinas, "designates the perfection of some faculty, but the end of such faculty is an act, and an act of virtue is sought else than the good use of free will," acting, that is to say, under the grace of God if the act be one of supernatural virtue.

He alone could wish that some Christian virtues be adapted to certain times and different ones for other times who is unmindful of the Apostle's words:

"That those whom He foreknew, He predestined to be made conformable to the image of His Son." (Romans viii, 29.) Christ is the teacher and the exemplar of all sanctity, and to His standard must all those conform that wish for eternal life. Nor does Christ know any change as the ages pass, "for He is yesterday and to-day and the same forever." (Hebrews xiii, 8.) To the men of all ages was the precept given: "Learn of Me, because I am meek and humble of heart." (Matt. xi, 29.)

To every age has he been made manifest to us as obedient even unto death; in every age the Apostle's dictum has its force: "Those who are Christ's have crucified their flesh with its vices and concupiscences." Would to God that more nowadays practiced these virtues in the degree of the saints of past times, who in humility, obedience, and self-restraint were powerful "in word and in deed"—to the great advantage not only of religion, but of the state and the public welfare.

From this disregard of the evangelical virtues, erroneously styled passive, the step was a short one to a contempt of the religious life which has in some degree taken hold of the minds. That such a value is generally held by the upholders of new views, we infer from certain statements concerning the vows which religious orders take. They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty; that they are more suitable to weak than to strong minds; that so far from making for human perfection and the good of human organization, they are hurtful to both, but that is as false as possible for, the practice and the doctrine of the Church is clear, since she has always given the very highest approval to the religious method of life; nor without good cause, for those who under the divine call have freely embraced that state of life did not content themselves with the observ-

ance of precepts, but going forward to the evangelical counsels, showed themselves ready and gallant soldiers of Christ. Shall we judge this to be a characteristic of weak minds, or shall we say that it is useless or hurtful to a more perfect state of life?

Those who so bind themselves by the vows or religion, far from having suffered a loss of liberty, enjoy that fuller and freer kind of liberty, namely, by which Christ hath made us free. And this further view of theirs, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to the religious orders, cannot be the opinion of any one who has read the annals of the Church. Did not your country, the United States, derive the beginnings both of faith and of culture from the children of these religious families? To one of whom but very lately, a thing greatly to your praise, you have decreed that a statue be publicly erected. And even at the present time wherever the religious families are found, how speedy and yet how fruitful a harvest of good works do they not bring forth. How very many have home and seek strange lands to impart the truth of the Gospel and to widen the bounds of civilization; and thence they do with the greatest cheerfulness amid manifold dangers, out of their number not less, indeed, than from the rest of the clergy, the Christian world finds the preachers of God's word, the directors of consciences, the teachers of youth, and the Church itself the examples of all sanctity.

Nor should any difference of praise be made between those who follow the active state of life from those others who, charmed with solitude, give themselves to prayer and bodily mortification. And how much, indeed, of good report, these have merited, and do merit, is known surely to all who do not forget that the "contemplative prayer of the just man" avails to placate and to bring down the blessings of heaven when to such prayers bodily mortification is added.

But if there be those who prefer to form one body without the obligation of the vows let them pursue such a course. It is not new in the Church nor in any way consumable. Let them be careful, however, not to set forth such a state above that of religious orders. But rather, since mankind are more disposed at the present time to indulge themselves in pleasure, let those be held in greater esteem who having left all things have followed Christ."

Finally, not to delay too long, it is stated that the way and method hitherto in use among Catholics for bringing back those who have fallen away from the Church should be left aside and another one chosen, in which matter it will suffice to note that it is not the part of prudence to neglect that which antiquity in its long experience has approved and which is also taught by Apostolic authority. The Scriptures teach us that it is the duty of all to be solicitous for the salvation of one's neighbor, according to the power and position of each. The faithful do this by religiously discharging the duties of their state of life, by the uprightness of their conduct, by their works of Christian charity, and by earnest and continuous prayer to God. On the other hand, those who belong to the clergy should do this by an enlightened fulfillment of their preaching ministry, by the pomp and splendor of ceremonies, especially, by setting forth that sound form of doctrine which St. Paul inculcated upon Titus and Timothy. But if, among the different ways of preaching the word of God that one sometimes seems to be preferable, which is directed to non-Catholics, not in churches but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault. But let those who undertake such ministry be set apart by the authority of the Bishops and let them be men whose science and virtue has been previously ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill-will, who might perchance more easily be drawn to the one fold of Christ if this truth be set forth to them in a friendly and familiar way.

From the foregoing it is manifest beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some "Americanism." But if by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no

manner of doubt that our venerable brethren, the Bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the Church in America to be different from that what it is in the rest of the world.

But the true Church is one, as by unity of doctrine, so by unity of government, and she is Catholic also. Since God has placed the centre and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church; for "where Peter is, there is the church." Wherefore, if anybody wishes to be considered a real Catholic he ought to be able to say from his heart the self-same words which Jerome addressed to Pope Damasus: "I acknowledge no other leader than Christ, am bound in fellowship with Your Holiness—that is, with the chair of Peter. I know that the Church was built upon him as its rock and that whosoever gathereth not with you scattereth."

We have thought it fitting beloved son, in view of your high office, that this letter should be addressed specially to you. It will also be our care to see that copies are sent to the Bishops of the United States, testifying again that love by which we embrace your whole country, a country which in past times has been so much for the cause of religion, and which will by the divine assistance continue to do still greater things. To you, and to all the faithful of America, we grant most lovingly, as a pledge of divine assistance, our apostolic benediction.

Given at Rome, from St. Peter's the 22nd day of January, 1899, and the thirty-first of our pontificate.

LEO XIII.

A party were on a boating excursion, and by some accident suddenly upset, to the great distress of the people on shore. One old lady outdid all the others in her entreaties to save the young man with the red hair. Her appeal was heeded, and the young man was saved. The on-lookers congratulated the old lady on the rescue of her son, but she exclaimed that he was not her son. "Your nephew, then?" "No, he ain't no relation of mine; but he owes me 75 cts for board and lodging."

A governor of a prison was inspecting the convicts. He remarked to one of the convicts, "See here, man, you are not doing this right, you know; that sort of thing will never do." The convict calmly laid his tools and said, "Governor, I'm willing to be turned off and discharged if my work don't suit. I never applied for this job or the situation, and if my work ain't satisfactory I'm willing to go."

Orders have been issued to break up the old American frigate Novara, which conveyed Emperor Maximilian to Mexico and later took his body home. Some of the wood of the vessel will be carved into a prie dieu, and placed in the crypt of the Capuchin Church at Vienna, near Maximilian's coffin.

A parrot was usually kept in the dining-room with the family, but during the winter was removed to the kitchen for greater warmth. When the winter was past it again made its appearance among the family, whom it amused with the new remarks it had picked up in the kitchen. On one occasion, when the bell had been rung for something, the parrot was heard remarking from his cage, "Let 'em ring again, drat 'em!"

Depend upon it that all false, all sham work, however it may last for a little, the effect of it is ultimately to destroy reputation, to take away confidence, and to act most injuriously upon those who have adopted the trick.

There is something so satisfactory and pleasing to reflect on in being able to administer comfort and relief to those who stand in need of it as infinitely of itself rewards the beneficent mind.

A kind-hearted man finds life full of joys, for he makes joys of things which else were not joys; and a simple hearted man can be very joyous on a little joy; and to the pure-hearted man all things are joys.

From a small imprudence oftentimes spring great mischiefs.

Business Men.

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CONTINUED FROM PAGE TWO.

A LESSON IN IRISH ECONOMICS.

come; its advent makes for the rehabilitation of the Irish people. But if it comes, and brings with it from abroad the masters and skilled controllers of industry, who keep the knowledge and the control in their own hands, and employ the Irishman to work out blindly the schemes which they contrive, if he is to be an unskilled drudge, to supply the demand of the market for mere muscle while the intelligence and the mastery are reserved to his employers, then,

I say, 'twere better far to dwell in our present necessity; our decadence will not be so speedy nor chance of industrial elevation so remote. The building of a railway to Khar-toum will not of itself make engineers among the Fellaheen, nor will the construction of the Trans-Siberian line enable the Kalmucks or Ostiaks or Ostiaks to become adepts in to become adepts in mechanical science or masters in mechanical industry. Neither will the introduction of capital into Ireland make the Irish people an industrious nation unless it enables Irishmen to rise to higher places in the industrial hierarchy to acquire the higher knowledge which will enable them to control mechanisms and men in the process of production.

I have heard it laid down as a patriotic maxim that Irishmen engaged in the creamery industry should welcome among them an English capitalist, who, taking control of their industry, would give them 1/2d to 1 1/2d a gallon more for their milk than they could make for themselves. For my part, I cannot endorse either the wisdom or the patriotism of such suggestions. The English capitalist pays the additional 1/2d, not out of love for the Irish farmer, but because his superior technical and commercial knowledge enables him to enhance to this extent the value of the finished product. I conceive it to be the duty of the Irishman to learn for himself the better method, and to make for himself and country the additional 1/2d. I do not discern a wide difference between the politician who surrendered the independence of an Irish Legislature for a title or a money bribe, and the representative of the nation's industry who barter the control of the industrial life of our people for an additional 1/2d; it is a matter of public duty, as well as of private profit, for the Irishman to qualify for the making of that 1/2d himself. The man who would surrender economic resources of the country would surrender the very liberties of the country. If they were not masters in their own industries, which were the only things left them, in what did they pretend mastery?

Was it possible for the Irish agriculturist to develop that industry on scientific lines, to employ more enlightened methods, by which his industry was to be made more productive and his income probably increased? From Denmark, Belgium, Germany, France, Canada, the United States, the Argentine Republic, Australia, and New Zealand, came highly finished agricultural products, which were placed upon the English market and exposed in the Dublin shops in keen competition with the products which came from the farmers of Tipperary. The farmers of this country could not complain any longer that the methods employed in these countries were not made known to them at considerable expense and time and money, and placed before them so that they might become successful competitors, at least in the markets of their own country.

Dealing with the dairying industry, he pointed out the great improvement effected in the making of butter, the lessening of labor and the cost of production, and the higher prices obtained by the farmer for his butter. In support of his contention he showed that at the following centres, where dairying co-operation was carried out, the increased prices were:— Shanagolden estimates increased value per cow at 30s; Feenagh, 30s; Granagh, 30s; Mourne Abbey, 30s; Mossgrove, twice the old; Kilmecdy, 30s; Shanecragh, 30s; Rock, one-third more; Carrigeen, £3 to £4; Drombane, 20s to 30s. Like all things that were novel, their scheme met with opposition, and they had to face risk of reputation in introducing these new methods to the farmers of Ireland.

It was believed that there was some political dodgery and deep-laid conspiracy amongst the farmers of Ireland to sap and undermine some particular set of political principles.

If he would not attempt to refute that, as it would not be complimentary to the tens of thousands of honest Nationalists who were associated in that movement to make a defence in their character in that respect. It could not be urged that these farmers were so utterly oblivious to the duty of principle as to surrender their political convictions for the gain of 30s a cow. Objection was taken to their scheme on the ground that while they were increasing the income of the Irish farmer they were increasing his capacity to pay more rent, and, consequently, they were fortifying the claim of the landlord upon him, and that when the rents came to be revised, the increase of prosperity which was brought home to the household of the Irish farmer would be made the basis of a claim for increasing the burden of rent upon him. He admitted that there was something in that objection, but contended that there was not enough in it to dissuade the Irish farmer from embarking on that path of prosperity which those methods seemed to open up to him. They would remember that since the Purchase Acts began to operate one-eleventh of the total agricultural soil of Ireland had been transferred from the landlord to the occupying tenants.

The new methods employed by the farmers increased their income about 33 per cent. all round. It was said that they raised prices. They might be accused of folly of various kinds, but he did not think that any of them would be so foolish as to claim that they had raised the prices where prices had been steadily going down. He realized fully the import to the Irish farmer of the decision lately accorded in Armagh, that a plot of ground planted with apple trees should be rented more highly than a neighboring plot sown with grass, and this on the plea that the landlord as part owner of the "inherent qualities of the soil" was entitled to a share of the increased value accruing from the apple-trees, as compared with the grass. The "inherent qualities" have contributed to this increased value, therefore, the landlord can rightfully claim a share in it. The significance of this decision is obvious.

But he would deprecate the policy adopted by certain farmers of Armagh, of cutting down their orchards to avoid this peculiar application of the law. Surely the time was near at hand when a knowledge of agricultural chemistry would enable the courts to understand that the "inherent qualities of the soil," the oxygen, hydrogen, carbon, and aluminum which it is supposed are exactly the same in the grass field as in the orchard, and that it is entirely due to the industry and thrift of the farmer who plants trees, instead of sowing grass, that in the one case these elements are converted into apples, in the other into rye grass. If the rent was increased the farmer was taxed for the superior industry which was displayed on one particular side of the fence. It was industry they were taxing, and not the qualities of the soil. To raise rent under such conditions was to claim for the landlord a tax which was flagrantly and openly one to penalize the farmer for his industry and intelligence, and to put a tax on both his efforts of muscle and of mind.

He was glad to think that the association to which he alluded had conveyed to the proper quarter that if any attempt was made to mar the increase of the farmers' profits, which were secured by his industry in his creamery and of his intelligence, that attempt of the representatives of landlord claims would be resisted by all the power of their organization. Their prospects of enduring existence as a nation depended almost entirely upon their economic struggle, as the weaker were bound to come to the wall and get trodden under foot. Any man, be his political creed what it might, who helped in any degree to enhance the economic prosperity of the country was bestowing upon its population elements of stability which would resist the fatal influence of destruction. He could not conceive any higher element of patriotism than that of those who were bestowing time, and thought, and effort, and sacrificing a great deal of their own inconvenience in that cause, which, to his mind, was the most sacred and most solemn that, now called for the attention and the support of the people of this country.

what he is must be regarded as final. This is it:—

Dear sir,— In answer to your letter of the 23rd of January, I beg to say that Loyal Anglican is in error when he speaks of me as a member of the Roman Catholic Church. I have always tried to make it clear in what I have written, that when I have endeavored to show that the reality of a supernatural religion being granted, the Roman Catholic Church alone of all Churches gives to such a religion a logical, and organically coherent form, I have written as one who studies that Church from without. You ask me yourself whether, if not a Roman Catholic I am an Anglican. I believe that everyone in England who is not a member of any other religious body, is regarded technically as a member of the Church of England. In this technical sense I am not

tainly a member of it also, and as matters stand, were I in parliament, I should vote against its disestablishment. I may, in fact, call myself an Anglican politically, but I am certainly not a member of it in a philosophical or theological sense. I beg to remain, faithfully yours. W. H. Mallock.

P. S.—In the letter to the Citizen, which you forward me, Loyal Anglican alludes to my speaking of the English Church as "our Church." He has in view, I suppose, my article in the Nineteenth Century. The phrase was there used in the headlines at the request of the editor, because the full title, Does the Church of England teach anything? contained more letters than could be got into the top of the page. Its occurrence there was merely a typographical not a theological significance. W. H. M.

REV. DR. SHAHAN On the Gaelic Language.

It would be scarcely possible to do justice — without reproducing the whole paper—to Rev. Dr. Shahan's elaborate contribution to the fund of literature, which has recently sprung out of the "Gaelic Language" movement. However, a few extracts we must give, for they are important both from historical and literary points of view. His proposition is that "we are condemned by the action of foreigners, who cannot feel as we do on this subject; with them it is a matter of head, not heart; they know that the Gaelic tongue is the oldest, purest, and richest in Europe," yet they seek to discourage its revival through motives not over friendly to the Irish race. The article from which we quote appeared in the "Irish World," of last Saturday.

In his preface to this splendid tribute to Ireland's native tongue, the Rev. Dr. says:—

"There breathes in the ancient Irish literature a pure and healthy sentiment, a deep and tender affection for humanity, a piety and a reverence for the sublime past. It is not filled with hate, contempt and cynicism, as is so much of our modern writing, but looks out upon the world with eyes of infinite piety and love. The Christian faith idealized all the purest and noblest Gaelic traits, converted the race into paladins of Christ, and colored henceforth all thought and expression with Christian tints."

Speaking of the practical admission on the part of foreigners, that the Irish language is a mine of the rarest richness, the learned writer says:—

"They know that it is most closely allied to the ancient language of India, the Sanscrit, and that both are the oldest form of that mysterious Aryan speech which we once had in common. The best approach to a serious Irish dictionary is the work of a German; the discovery of the most ancient form of the language was done by another German, and forms a most romantic chapter of literature, equal to the finding of the Rosetta stone or the decipherment of the inscriptions of Psephopolis and the Cuneiform literature. The greatest magazine of Gaelic studies is written in French, and others are carried on in German and Italian. These foreigners come yearly to Ireland to learn the soft, rich pronunciation of the old tongue from Irish peasants, and then they go to Dublin to burrow among the great old manuscripts about which the Irish seem to know so little and to care less. If any other nation had the book of Leinster or the Book of the Dun Cow, or the Speckled Book, or the writings of Duaid MacFirbis, or the Annals of the Four Masters, they would long since have made the world ring with the value of these old writings."

After pointing out the influence of the Gaelic literature upon that of England, Dr. Shahan, recalls how the world is full of fragments of our race, and the literature of the world is full of fragments of our literature. Quoting from the "Pursuit of Diarmid and Grainne," the tales of the "Tain-Bo-Cuallig," and the "Colloquy of the Ancients," (or "Dialogue of St. Patrick's and Ossian.") he exclaims:—

"Who can read these large and splendid tales of ancient Ireland, in the long-gone happy days of the race, and not be affected by their tenderness, their hearty simplicity their art and elegance, their overflowing picturesque animal life, and a certain grand magnificence of existence which shines out from the history, but is almost inexpressible in our cold, composite tongue."

Here, most appropriately, is introduced some lines from McGee's majestic poem, "The Celts,"—a poem

that is Ossianic in its grandeur and minute in its historical correctness:—

Ossian! Two thousand years of mist and change
Surround thy name—
Thy Finian heroes now no longer range
The hills of fame,
The very name of Finn and Gall
Sound strange—

Yet thine the same
By mis-called lake and desecrated grange
Remains, and shall remain!
The Druid altar and the Druid's creed

We scarce can trace;
There is not left an undisputed deed
Of all your race,
Save your majestic song, which hath their speed
And strength and grace;
In that sole song they live and love and bleed;
It bears them on through space.

Oh, inspired giant! shall we e'er behold

In our own time
One fit to speak your spirit on the world

Or seize your rhyme?
One pupil of the past, as mighty-soul'd

As in the prime
Were the fond, fair and beautiful and bold,

They of your song sublime!

In reply to those who advance as an argument against the movement that the Gaelic tongue has passed forever, and is an absolutely dead language, the Rev. Dr. states:—

"The Gaelic tongue is yet spoken by about three and one-fourth millions of people, many of whom can speak no other. In Munster alone, according to the last census, 307,000 can speak both Irish and English. In Cork County 119,000 know yet the old tongue. In Kerry there are yet about 5,000 who cannot speak any other, while on the western seaboard the proportion until lately was much greater. There may be a million of Gaelic speaking souls in the highlands and the isles, while among the Welsh and Bretons there are about two more millions. Without giving up the English tongue all these may preserve the old and beautiful mother tongue, rich laden, heavy-dripping with the history and the spirit of the Gael."

There is vigor in the movement already. Already is the Irish Gaelic regularly taught at Oxford, and Edinburgh, at Leipzig, Goettingen and Paris, and the schools are spreading all over Europe. The following passage is one of great importance:—

"It is a common interest of the whole race, since their tongue and their literature are our common inheritance, as they were for fourteen centuries our common bond and are to-day our common pride. We have not the slightest idea of making the Irish a spoken tongue in this country, but we desire to co-operate with our brethren in Ireland for that purpose: for ourselves we desire to propagate the respect of that ancient idiom; to translate and study its rich and varied literature; to help Gaelic thought, and imagination and style, and faith, and ardor, and spirituality to their proper place among the moulding influences of the new world. Above all, we desire to enrich the English language in the coming centuries as it has been enriched in the past by the contributions of a Goldsmith, a Swift, a Grattan, a Burke, and a Shiel—in a word, to contribute many deathless elements to the ancient Gaelic world to that English tongue which in God's providence is soon destined to be sovereign over more millions than the Greek and the Latin ever ruled in their palmy days."

Before closing his instructive, learned and highly finished paper,

the Rev. Dr. pays a grand tribute to the Ancient Order of Hibernians for the work performed in regard to this revival of the Celtic glories. Addressing the members of the A. O. H., he says:—

"In all this you have had a large share of the glory, and when the annals of the decline and fall of the cruel British imperialism of former days shall have been written by some Gaelic Gibbon of the future, when we take up again the Irish annals where the wearied hands of the Four Masters dropped the pen, the name of the Ancient Order of Hibernians will be emblazoned upon one of their brightest pages."

"It will be told in the halls of Oxford and on the banks of the Seine, and among the thoughtful students of the German fatherland, to whom we owe an indelible debt of gratitude for their sheltering care of our dear old tongue. It will be echoed in distant Italy and in the Eternal City itself that at last the children of the Gael are rousing themselves from the long night of slumber and preparing for new and peaceful conquests in all the provinces of thought, wherein once before they were the school masters of the civilized world."

And what an inspiring peroration! "Out of their Gaelic heaven the ancient heroes, we may imagine, look down upon us to-day with infinite tenderness and love for the children of their race, in whom neither time nor men could destroy the national character and the national piety towards the immortal dead who built up that character, stronger than ribbed steel and stancher than the bed-rock of the world. And the countless saints of Ireland, and the scribes and the teachers, the high-souled bards and the dauntless chieftains look on—nay, all the enpurpled legions of our martyrs through every century, and with them all the nameless Keatings and O'Clerys and MacFirbises and O'Carolans, who lived and died for the love of the old tongue and the preservation of its golden treasures, all these stand together in paradise and view this scene with a boundless sympathy."

DUTY OF ELECTORS IN MUNICIPAL AFFAIRS.

The Catholic Universe, of Cleveland, O., under the caption "A Moral Obligation," deals with a subject to which we have frequently referred in these columns. We take the following extracts from the article:—

"If those excellent citizens who are constantly bemoaning the low condition of municipal politics and the unworthy character of the officials elected to manage city affairs, would perform their own part, the reforms they profess to desire would be speedily effected. In a few days nominees of the respective parties will be chosen for the various positions to be filled at the coming spring election. It is absolutely useless to condemn in private the unfitness of men who are voted into public office, if we persistently refuse to make use of the means in our power to secure the services of better representatives in elective positions. This is a matter that deserves and should have the immediate and active attention of every citizen who comprehends and appreciates the responsibility devolving on him to respect and promote the best interests of the municipality."

"There are a great many persons who do not deem it worth while to devote a few minutes of their time to this important item of selecting proper material for municipal incumbencies. They assume that the rest of the community should look after that, and appear to be very much surprised and disgusted at the prevalent apathy which enables a clique of politicians, under the direction of a boss controlling "machine," to dictate nominations from a "slate" of specially chosen eligibles.

"Bosses are the product of widespread individual indifference to citizen obligations. If each voter acted out faithfully his part as a unit of the municipal aggregation, in accordance with conscience and a proper interest in the public welfare, things would be altogether different. There would be no occasion for spasmodic reform agitation, and no excuse for doddering complaints of political degeneracy. Practical politicians and professional office seekers merely take advantage of a condition created by habitual negligence and lack of public spirit on the part of the mass of respectable citizens who whine about the low state of politics, but obstinately refuse to discharge their duty in the premises.

"The citizen who neglects to register his preferences at caucuses cannot consistently criticize the character of the officers selected to manage the city's business. This is something that concerns each voter, and a duty which each voter owes to the entire community. He should so regard it and act accordingly."

Strange Notes.

A scientist of note has discovered that the smell of flowers is injurious to the voice. He declares that several operatic singers of his acquaintance owe the loss of their voices to their passion for certain sweet-smelling flowers.

An English cyclist was fined a shilling the other day for using unparliamentary language on the public road after having been knocked over by a farmer's cart driving on the wrong side.

It will be fresh news to most of the present inhabitants of England that the immediate progenitor of the Bard of Avon was the first public analyst. The fact was announced by Dr. Bernard Dyer at the annual dinner of the Society of Public Analysts in the Criterion the other night. Dr. Dyer's remarkable discovery is of importance in many ways. Of course, Mr. Shakespeare had not the elaborate equipment of retorts and chemicals which his present-day successors deem indispensable. Indeed, his only apparatus was a pair of leather breeches, which he used in testing the quality of the beer vended in Stratford-on-Avon. The earliest analyst's methods were as primitive as his time. When he bought a quart of ale in his capacity as "ale-comer" to test its quality there was no Act of Parliament obliging him to say he bought it for the purpose of an analysis, nor had he to divide it into three equal portions. He simply took it outside the inn, and pouring it out on a bench, sat down in the liquor. That was the stage of the experiment where the leather breeches came in. After sitting the prescribed period, Mr. Shakespeare arose, and if the breeches stuck to the bench with appreciable adhesiveness it was held evidence of adulteration, and the inn keeper was fined accordingly.

When children are born in Ashanti they are at once rubbed all over with a mixture of oil and red ochre, this being repeated every two days. Their mouths are washed with a fiery concoction in which red paper is the main ingredient, and a crier goes through the town proclaiming the new arrival, and claiming for it a name and a place among the living. Someone else in a distant part of the village acknowledges the fact, and promises on the part of the people, that the new born babe shall be received into the community. The town people then assemble in the streets, and the babe is brought out and exposed to view. A basin of water is provided, and the head man or chief of the town sprinkles the water upon it, giving it a name and invoking a blessing upon it, such as for instance, that it may have 100 lb. grow up to manhood or womanhood, have a numerous progeny, and possess riches. Most of those present follow the example of the head man, and the poor child is thoroughly drenched before the ceremony is ended. Everyone who participates in the ceremony pledges himself to be a friend of the child.—Exchange.

The Use of Wreaths at Funerals.

In some countries it is the custom to bury with the dead the bows and arrows they used while on earth, with some food for the journey they are supposed to have begun. The corresponding practice amongst us is to load the hearse and coffin with flower wreaths, some of which are lowered into the grave, to be presently covered up by the digger's spade, while others are left to rot outside on top. The custom is of modern growth, and is not a Catholic one. "It is a very good thing for nurserymen." It is a thing easy to understand in the case of those who sit in darkness, and whose ideas of a future world are of the vaguest; but how it can give consolation to survivors, living in the light of Christianity, it is difficult to imagine, especially when one considers that those wreaths cost much money, which, if given to charity, would purchase for the dead the prayers and the blessings of the faithful poor of Christ.—"The Catholic Sick-room," etc., (chap. ix) Rev. Father James F. Splaine, S.J.

A Golden Jubilee Testimonial.

A feature of the recent celebration of the fiftieth anniversary of the ordination of Rev. Michael O'Brien to the priesthood in Lowell, was the cancelling of the debt of \$30,000 on the Working Girls' Home. The venerable pastor of St. Patrick's Church was presented a purse with \$500 by the parishioners, to which he added \$25,000 to clear the debt on the home.

FOR Croisier, Beads, St. Anthony's Medal, Little Orphan, etc. of St. Anthony and Gascoigne Passage Stamp, write to Agency Bethelham Angoulême School, 153 Shaw Street, Montreal, Q.—No. 36

An Anglican in a Technical Sense.

Referring to a dispute as to the religion of Mr. W. H. Mallock, writer of a recent magazine article on the Anglican Church, the Ottawa Citizen says:— "Rev. Father Fallon has taken the

sensible course to decide the controversy regarding W. H. Mallock's religion by writing to that gentleman, and received a reply which, it is hoped, will satisfactorily answer the conundrum. At any rate the Citizen cannot devote any more space to argument. Mr. Mallock's decision as to

MR. C. R. DEVLIN ON CANADA.

The work being done in Ireland, in favor of the Dominion, by Mr. C. R. Devlin—former M. P. for Ottawa County, and now representative of Canadian immigration interests in Dublin—is calculated to prove beneficial to this country. From experience we know that Mr. Devlin is an able speaker, and we also know that his familiarity with Canada must place him in a position to explain clearly and logically the situations that this country presents to all who seek to establish their homes amongst us. He has given a number of lectures throughout Ireland of late, and recently he delivered one in Waterford, which has been fully reported in the Waterford "Standard," and most favorably commented upon.

We will give our readers extracts from the report before us, and they will readily see that the speaker has presented Canada and her attractions in a practical manner, before the people of Ireland.

We will not quote all that Mr. Devlin said concerning the discovery and early history all of which is most interesting, but too familiar to our readers to require reproduction. In speaking of the Dominion of today, he said:—

"From that time (1759) up to 1840 various attempts had been made to establish the Constitution which Canada now enjoyed. However, in 1867, they succeeded, and the Government which now ruled the Dominion was one of the freest in the world. The population was 5,000,000. They made their own laws, levied their own taxes, and spent their own money. They had a Governor-General, whose jurisdiction extended throughout the whole Dominion, and he acted in the same capacity as the Queen. He had a ministry to advise him of 13 members, a House of Commons of 213, and a Senate of 281 members. But it was the House of Commons made and unmade the Government. He might be allowed here to explain for a moment why they did not throw in their lot with the United States. Well, the reason was that they considered they had just as good a government. They were contented as they were without a union, because they had all they could fairly claim to have. They might then say perhaps—'Why do you not claim your independence?' Well, if they did they would have to keep up a standing

army and a standing navy. They would be obliged to have their representatives in every part of the world. But at the present time the United Kingdom, the old country—did all that for them, so they were at no expense. They only collected their revenues, and every penny of those revenues was spent in the interests of the people."

Regarding the details of our municipal system, and the military question Mr. Devlin brought the facts home to his hearers, by a comparison between Canada and Ireland. He said: "They, in Canada, of course had their municipalities the same as they had them at home there to manage internal affairs. And these municipalities he might say in passing had the control of the police who were not so large as the number kept in Ireland. In Hull, a town with a population of 5,000 people, there were only five constables, and they had to take charge of a very large district as well. The Municipal councils had to support the constables, and they were not anxious of course to impose heavy taxation on themselves. If there was a serious outbreak of disturbance the magistrate of the town had the right to call in the first citizen he found on the street to his aid, and the citizen who refused to obey that summons had yet to be found. In the North-West territory throughout the Klondike district there were always of course eight or nine hundred men on duty for the preservation of the peace. All the army that they had at present consisted of 1,000 men, but they had a very active militia of 40,000 who were called up every summer for training. These men could always be relied on in case of emergency as was proved in 1885 when there was a very serious uprising on the part of the Indians."

Mr. Devlin closed with the following remark: "That he did not come there to preach emigration, but of course they would like a fair share of those who insisted on leaving Ireland, to choose Canada for their future home. He himself, although born in Canada, claimed to be an Irishman, as his father had emigrated from the County of Roscommon, but he could not help sounding the praises of the country in which his parents had found an asylum many years ago."

NOTES FROM OTTAWA.

(From our own Correspondent.)
The mission in St. Patrick's Church was commenced at High Mass on the 19th February. Rev. Father Meito, Paulist, assisted by two others of the same Order are the preachers. The first week was devoted to the women of the parish. Services were at 5 and 7.30, mornings, and 7.15 in the evenings. Non-Catholics were extended an invitation.

Notre Dame College, Hull, has an attendance of 875 pupils, and further admissions have to be refused.

His Grace the Archbishop, accompanied by Very Rev. Vicar-Gen. Routhier and Rev. Father Groulx, attended the funeral of the Vicar-General's sister-in-law, at L'Ange Gardien, last week.

The mission in St. Mary's Parish closed on Sunday last. In addition to the two Redemptorist Fathers McPhail and Scanlan, Rev. Father Cole had the assistance of Rev. Fathers Sleann, McCauley and Dunne.

An earnest effort is being made by the clergy of St. Ann's Parish, backed by all the respectable residents, to suppress a certain place of meeting under the pretence of a club, which has recently come into existence.

A retreat for children of the parish was preached in Hull last week.

Rev. Father Harnois, O. M. I., is laid up sick.

On Monday of last week, after the close of the Mission in St. Mary's Bayswater, the Rev. Father McPhail, C. S. S. R., delivered a lecture on "Fraternalism and its benefits," under the auspices of the Catholic Order of Foresters in Fallowfield. The proceeds will go to the Order's new hall.

The French speaking clergy of the city and vicinity met for their semi-annual conference, last week, at the residence of Rev. Father Myrand, Billing's Bridge.

Dr. McCabe lectured under the auspices of St. Patrick's Society, before an appreciative audience on Thursday of last week.

President Fagan, of Division No. 1, A. O. H., was able to attend the meeting of the Division last week, for the first time after a prolonged illness of five months.

Mr. A. Dion, of the Electric Company, lectured before the Reading Circle of St. Bridget's Parish, on the subject of Electricity, in the Rideau Convent Hall, on Thursday of last week. The members of the Circle also gave a choice selection of music.

The students of the University enjoyed their annual drive to Aylmer last week.

The choir of St. Jean Baptiste Church will render Fauconier's Mass on Easter Sunday.

Ex-Mayor Bingham, has paid the expense of lighting the Church of St. Francis de Sales, Gatineau Point, by electricity.

His Grace the Archbishop made his Canonical visit to the Monastery of the Precious Blood on Friday of last week, examining into the affairs of the institution. In the morning His Grace celebrated Mass, and in the afternoon gave Benediction of the Blessed Sacrament.

Strong committees have been struck from among the students of the University for the annual celebration of St. Patrick's Day by a banquet.

A magnificent new pulpit was occupied in St. Anne's Church, on Sunday, for the first time.

The St. Bridget's Altar Society announce their eighth annual entertainment—music, amusements and refreshments—for Thursday evening, 9th March, in the Raquet Court.

There is to be a new separate school building in Lower town. The plans are now completed for a three storey building in brick. It is proposed to have four classrooms on each floor. A fire-escape and a playground also form a part of the plan.

Rev. Father Alexis, Capuchin, is the Lenten preacher in the Church of Notre Dame de Grace, Hull.

On Sunday of last week, the beautiful and interesting ceremony of the blessing and installation of a statue of the Infant Jesus of Prague took place in the Church at Outley, Ont. The Reverend Cure, Father Urtard, performed the ceremony, and Rev. Father Maurice offered the Holy Sacrifice, and also preached on the occasion.

St. Joseph's Choir is rendering the "Crucifixion," by Sir John Stainer, in parts, on the Sundays in Lent.

Rev. Fathers Cousineau and Rouleau, of St. Therese College, were in the city last week.

A retreat to beg the furtherance of the Canonization of Venerable de la Salle, their founder, was made by the Christian Brothers last week.

Rev. Dr. Fallon, O. M. I., has gone to Winnipeg to preach a mission.

The St. Bridget's Court of Catholic Order of Foresters will perform their Easter duty in the Parish Church on Easter Day.

The Rev. Father Murphy delivered his highly instructive lecture with demonstrations in presence of the people of Gloucester Street Convent, on Tuesday evening of last week.

On Friday evening of last week, Professor Tasse, and the pupils of the Gloucester Street Convent under his instruction on the violin, gave a musical. Each of the pupils played several pieces, and between each item the Professor gave a charming exhibition of his manipulation of his instrument.

SUNSHINE CURE MORE EFFECTIVE THAN MEDICINE.

If you cannot understand why your toothache grows as the sun sinks below the horizon, and why, when you are lying in your bed, tearing pains in your ears, head and eyes are added to your miseries, read what Dr. Goldscheider has to say in the Journal of Nursing.

"Light," says the Professor, "has a quieting effect on the nerves; hence it heals more quicker than do medicines. It plays a very important part in the pathology of pain. This is especially noticeable in persons addicted to worry, or those who are in any way oppressed. Their seemingly jolly disposition during the day is completely transformed as night draws on; while in bed they become greatly distressed, and insomnia is the result. Such persons usually find

temporary relief by lighting the gas or by sitting up till the gray light of the morn begins to appear.

"There are a number of persons who cannot sleep without the sun's rays beaming directly down on them. These persons have acquired this as a habit from their youth.

"But it is a poor rule that does not work both ways. The darkest night has its good qualities, for there are headaches which will not disappear until all the light is excluded from the room the patient is in. Nervous, excitable persons, when their state of excitement has become mendurable will find wonderful relief if they can sit for only a quarter of an hour in a room completely darkened. Therefore, in such cases, a total relaxation from work several times during the day is especially to be recommended."

AN IRISH HERO.

Stoker Lynch, the young Irish navy man whose heroism in dashing into the engine-room of the British torpedo destroyer Thrasher to rescue his mate, won for him the Albert medal, first class, the highest distinction of bravery in England died the other day at his home in Youghal, County Cork, from consumption, following the injuries he then received.

It is proposed to name after this gallant Irishman the next destroyer launched, which would be a complete innovation in British naval nomenclature.

Towards the end of the year 1897, the Thrasher while on the way from St. Ives to Falmouth, grounded causing serious injury to the boilers and bursting of the main feed pipe. The burst pipe instantly filled the stoke-

upper part of the body. The surgeon began to apply oil and wool to his burns, but he repelled the attention. "I'm all right!" he exclaimed; "look after my chum! He's very bad!"

He said nothing about the way he had rescued Paul, but his manly conduct led the surgeon to investigate, and it was ascertained that in order to rescue his comrade he had plunged the whole upper part of his body into what was practically a boiling cauldron. More than this, it appeared that he had previously sacrificed his own chance of escaping from the stoke-hold the other way in order to stay with Paul.

In recognition of this act of self-sacrifice and bravery Lynch was presented with the Albert Medal of the first class, which is given primarily for gallantry in saving or attempting to save life at sea and in some cases for similar acts ashore.

TO LIVE LONG.

Old Parr's great maxim for health was—"Keep your head cool with temperance, and your feet warm with exercise. Go not to your doctor with every ailment, nor to your lawyer for every quarrel, nor to your bottle for every thirst."

BISHOP O'HARA'S WILL.

The last will and testament of the late Bishop O'Hara of Scranton has been admitted to probate. The church property held in trust by Bishop O'Hara reverts, in detail, to his successor. The value of this has been estimated at \$2,000,000.

How the Heart Beats at Night.

The main use of coverings at night is to give the body the warmth that is lost by reduced circulation of the blood. When the body lies down it is the intention of nature that it should rest, and that the heart especially should be relieved temporarily of its regular work. So that organ makes ten strokes a minute less than when the body is in an upright posture. This means 600 strokes in sixty minutes. Therefore, in the eight hours that a man usually spends in taking his night's rest the heart is saved nearly 5,000 strokes. As it pumps six ounces of blood with each stroke, it lifts 30,000 ounces less of blood in the night session than it would during the day, when a man is usually in an upright position. Now, the body is dependent for its warmth on the vigor of the circulation, and as the blood flows so much more slowly through the veins when one is lying down the warmth lost in the reduced circulation must be supplied by extra coverings.

In every tabernacle God waits and watches for the visits of His faithful children, longing for them to come and talk to Him and tell Him their troubles and their needs, their joys and their sorrows, their hopes and fears; and he is always ready to listen to and comfort them and to grant their prayers.

To inform a people of their rights, before instructing them and making them familiar with their duties, lends naturally to the abuse of liberty and the usurpation of individuals. It is like opening a passage for the torrent before a channel has been prepared to receive or banks to direct it.

It is wrong to suggest that God is responsible for one's cheerfulness or despondency. God has given enough to every person to make him glad-hearted, if he will look at the things he has for which he ought to be grateful.

Head and Limbs

All Covered With Eruptions—Could Not Work, the Suffering Was So Great—Hood's Has Cured.

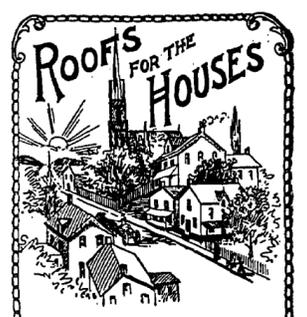
"I was all run down with complaints peculiar to my sex, and I broke out in sores on my body, head, limbs and hands, and my hair all came out. I was under the doctor's treatment a long time without benefit. They called my trouble eczema. Finally I began taking Hood's Sarsaparilla, and after I had used three or four bottles I found I was improving. I kept on until I had taken several more bottles and the sores and itching have disappeared and my hair has grown out." Mrs. J. G. Brown, Brantford, Ontario.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla. I did so and it benefited me so much that I would not be without it." Mrs. G. I. BURNETT, Central Norton, N. B.

Hood's Sarsaparilla
is the best—in fact the One True Blood Purifier.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

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Pedlar Metal Roofing Co.
OSHAWA, CANADA.

WOMAN'S PREFERENCE.

(From the Acheson Globe.)
An Acheson girl who has been married six months said to-day: "I wouldn't have a husband who didn't 'boss' me. I wouldn't respect a man who came home with his salary every Saturday night and placed it in my lap. My husband wants to know where I go and what I am doing, and I am glad of it. When a woman 'bosses' her husband he is a weak man and the neighbors don't respect him."

So long as the Socialists of the near future believe assertively that they have discovered the means of saving humanity from misery and poverty, and fight for a pure conviction, they will have the better of it; but when they find themselves in the position of attacking half mankind's religious faith, having no idea, but only a proposition, to offer in its place, they will undoubtedly be beaten.—P. Marion Crawford.

It is not leisure, wealth, and ease which come to disport themselves as athletes in intellectual games; it is the hard hand of the worker, which his yet stronger will has taught to wield the pen; it is labor, gathering up with infinite care and sacrifice the fragments of time, straining them, many a one, from rest and sleep, and offering them up like so many 'widows' mites in the honest devotion of an effort at self-improvement.

The principle of education is to develop the man himself, heart, mind, and body, and put his powers to their proper use. Education is to enlarge the soul. It is to teach us, how to live; it is to give us the great facts of life, and show us the true principle of life. A complete education is something more than an accomplishment. It fits for actual life.

Every man has at times in his mind the ideal of what he should be, but is not. This ideal may be high and complete, or it may be quite low and insufficient; yet, in all men that really seek to improve, it is better than the actual character. Perhaps no one is so satisfied with himself that he never wishes to be wiser, better, and more holy.

Our readers will find it to their interest to consult from time to time the advertising pages of the TRUE WITNESS. There is hardly a person that does not need certain goods therein offered for sale. Only reputable firms are represented, and among them are some from whom, we have reason to believe, purchasers can obtain merchandise more expeditiously than from any other quarter. As we are constantly refusing advertisements that seem calculated to deceive the public, we are glad to have those answered to which we give place.

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175 to 179 Sparks St., Ottawa.

BOOK REVIEW.

"THROUGH THE TURF SMOKE," by Seumas MacManus. "Mac." Doubleday & McClure Co., New York.

The clever young author who wrote this book is a genial and gifted son of Donegal, Ireland, and he is not over three years before the public, and yet he has made his mark as a humorous portrayal of Irish peasant life and habits. From childhood he was accustomed to sit with his kindred around the turf fire, of long winter nights, and listen to folk-tales, songs and humorous stories boiling over with Irish wit and comicallities. He improved his tutelage and "dreamt of one day faring forth and conquering worlds for himself."

His present volume is named "Through the Turf Smoke," or "The Love, Lore and Laughter of Old Ireland," divided into chapters as follows:—

The Leadin' Road to Donegal; The Boyne Water; The Quad-droop-eds; The Prince of Wales Own Donegal Militia; Barney Roddy's Penance; Dinny Monaghan's Last Keg; Billy Baxter; The Counsellor; The Masther and the Bocca Fadg; Father Dan and Fiddlers Four; Jack Whowas the Ashy Pet; Jack and the Lord High Mayor of Dublin. Under the above heads the most mirth-provoking stories, folk-love legends, and Irish fireside witticisms are wrought out in irresistible fashion, and with a droll native humor which carries the Irish mind and memory back again to scenes of bygone happy days in the Green Isle. No matter how seriously the mind may have been preoccupied, once the reader gets interested in the funny recitals and cleverly constructed characters he will be apt to read on and on till the end, so entertaining is "Mac's" method of putting things before the mind. In our opinion The Masther and the Bocca Fadg; Barney Roddy's Penance; Dinny Monaghan's Last Keg; and the Counsellor, are the most interesting chapters in the book. The Counsellor referred to is none other than the immortal O'Connell, and the way Mr. MacManus describes his connection with unlucky clients who got into ugly scrapes, is amusing in the extreme. Then, "The Masther and the Bocca Fadg" is a highly interesting piece of composition showing the genius and native skill of the author. In this country the equivalent of "The Bocca Fadg" might be termed a learned tramp,

whose intellectual superiority ensures him respect and a night's lodging anywhere in Ireland.

The way he shows his learning in the examination of Missis Gallagher's Childre is irresistibly funny. Then, to gain further notoriety, he challenges the local schoolmaster to intellectual combat in the presence of witnesses, declaring "it his desire to come in conflict with Master Whorisky where an' when he pleases." The wordy conflict is a rare treat to those who know the status and literary characteristics of the class to which the combatants belong.

One of the questions put by the Bocca Fadg was:—

"Another simple one out of Gem-fluxions. Prove from the Scriptures, Ould an' New Testymints, that Tobias's dog had a tail, an' propound the paralogical projection of the same."

This was the "knockout" blow for the Masther, who was seen wiping the perspiration from his brow. He did not reply. From the first it was seen by the unlettered peasant audience that "the poor Masther's goin' to the bak-han." He was no match for the cunning Charlatan, the bocca whose meaningless phrases were poured forth in "learned length and thundering sound."

Truly it does the Irish heart good to read this humorous book, for it puts the mind and memory again in touch with scenes perhaps dimmed by long years of absence from home, the land of mirth and frolic and light-heartedness. The price of the volume is only 75 cents, and the publishers, Doubleday & McClure Co., 141-155 East 25th Street, New York, have devised a system by which the book will be sent to out of town buyers, post paid, to any address, to be paid for if satisfactory, or to be returned to them if not wanted, after due examination. To any one who has the true blend of Irish blood and humor, this volume will be welcome as a genial reminder of the pastime and joys of bygone days in his native land.

WM. ELLISON.

It is a safe rule to follow never to appear to think that a subject of which one is speaking requires explaining, or to assume that a piece of knowledge quite familiar to one's self is not equally so to other people.

The ill consequences of one imprudent step will be felt in many an after step.

TALKS TO BOYS AND GIRLS.

WATCHING THE TONGUE.

Keep a watch on your words, my children,

For words are wonderful things; They are sweet like the bees' fresh honey—

Like bees they have terrible stings. They can bless like the warm, glad sunshine,

And brighten the lonely life; They can cut in the strife of anger— Yes, like a two-edged knife.

Let them pass through your lips unchallenged,

If their errand be true and kind, If they come to support the weary,

To comfort and help the blind; If a bitter, revengeful spirit

Prompt the words, let them be un-

said;

They may flash through the brain like lightning,

Or fall on the heart like lead.

Keep them back, if they're cold and cruel,

Under bar, and lock and seal; The wounds that they make, my children,

Are always slow to heal.

May Christ guard your lips, and ever,

From the time of your early youth,

May the words that you daily utter Be the words of the beautiful truth.

Mother's Apron Strings.

"I promised my mother I would be home at six o'clock."

"But what harm will an hour do?"

"It will make my mother worry, and I shall break my word."

"Before I'd be tied on a woman's apron strings—"

"My mother doesn't wear apron strings," said the first speaker, with a laugh,

"except in the kitchen sometimes, and I don't know that I ever noticed any strings."

"You know what I mean. Won't you stay and see the game finished?"

"I could stay, but I will not. I made a promise to my mother, and I am going to keep it."

"Good boy!" said a hoarse voice just back of the two boys.

They turned to see an old man poorly clad and very feeble. He said:

"Boys, cut the acquaintance of every person who talks slightly of your mother's apron strings. It was just such talk that brought me to ruin and disgrace. I was ashamed not to do as other boys did, and when they made fun of mother I laughed, too.

There came a time when it was too late—there were tears in the old man's eyes—and I would gladly have been made a prisoner, tied by these same apron strings, in a dark room, with bread and water for my fare. Always keep your engagements with your mother."

It is an excellent sign that both boys listened attentively, and said:

"Thank you" at the conclusion of the stranger's lecture, and they left the ball-grounds together, silent and thoughtful. At last the apron-string critic remarked, with a deep drawn sigh:

"That old man has made me goose-flesh all over."

"Oh, Dick," said his companion, "just think what lovely mothers we have both got!"

"Yes, and if anything were to happen to them, and we hadn't done right!"

"You'll never hear apron strings out of my mouth again.—Harper's Young People.

Just a Slight Difference

A little girl who had been for a piano lesson, told her mother on her return that her teacher was not at all nice to her.

"Why, what did he do?" said the mother.

"He asked me right in the middle of my lesson how many turnips there were in a bushel?"

When the child went for her next lesson, she was accompanied by her mother, who said to the teacher:

"Why did you ask Nellie how many turnips there were in a bushel?"

"I never asked her such a question," replied the surprised teacher. But, he added, after a moment's reflection, "I did ask her how many beats there were in a measure."

Boys' Easy Politeness.

"Politeness is rather a difficult thing, especially when you are making a start," says a boy, quoted by London Tit Bits. "Many people haven't got it. I don't know why, unless it is the start. It is not polite to fight little boys except they throw stones at you. Then you can run after them and when you've caught them, just do a little bit at them, that's all. Remember that all little boys are simpletons, or they wouldn't do it.

"It is not the thing to make fun of a little chap because he is poorer than you. Let him alone if you don't want to play with him, for he is as good as you except the clothes. When

you are in school, and a boy throws a bit of bread or anything at you over the desks, it is not polite to put your tongue out at him, or to twiddle your fingers in front of your nose. Just wait till after school, and then warn him what you will do next time; or, if you find you are bound to hit him, be pretty easy with him.

"Some boys are very rude over their meals. Don't keep on eating after you are tightening and you will be far more happier. Never eat quickly, or you might get bones in your throat. My father knows a boy who got killed over his Sunday dinner. The greedy boy was picking a rabbit's head in a hurry and swallowed a jaw of it; and my father says he was choked to death there and then. Be very polite over your meals, especially when it's rabbits. Since my father told me that I have always felt rather queer over a rabbit dinner.

"It is not polite to leave victuals on your plate, especially anything you don't like. If you don't like turnips it is better to eat well into your turnips first, while you are hungry, and you will eat the meat and potatoes easy enough after.

"Boys should always be polite to girls, however vexing they may be. Girls are not so strong as boys, their hair is long and their faces prettier; so you should be gentle with them. If a girl scratches you on the cheek, or spits in your face, don't punch her, don't tell her mother. That would be mean.

Dolly's Trouble.

"Oh, dear, I have dreadful trouble!" sighed Dolly Sweet. "It seems as if I couldn't bear it. Nobody knows how I feel."

"What great wave of sorrow has rolled over you now, Puss?" asked brother Ben, looking up from his Latin.

"You'd think it was trouble, I guess!" sobbed Dolly.

"Tell me all about it," said Ben.

"Who knows but I can find a way out of it?"

"There isn't any way out of it," said the girl. "You see, mamma has got the idea that I am careless. 'Isn't so; I'm just as careful, but some way my things get out of sight. Last week one of my rubber overshoes got lost, and then I couldn't find one of my new red mittens, and my handkerchiefs are always losing; and so mamma said if I lost anything more I should have to earn the money and pay for it. She said 'would teach me to be careful.'"

"Your mother is wiser; it's a good plan," laughed Ben. "But I would not cry yet."

"You don't know the worst," said Dolly. "This morning I borrowed mamma's pearl-handled penknife, and to-night I put it in my pocket just as careful, and 'tisn't there, and mamma says I'll have to pay a dollar."

"Did she know you borrowed it?" asked Ben.

Dolly hung her head.

"I asked her if I could take it to sharpen my pencil," she said very low; "but maybe she didn't know I wanted to take it to school."

"I should think not," said Ben. "But how will you earn the money? I've got a little I could lend you."

"Mamma says I've got to earn it," said Dolly. "She'll pay three cents every time I wipe the supper dishes, and four cents if I go without dessert for dinner. How long will it take to earn a dollar?"

"Just about two weeks," answered Ben. "if you don't miss any days."

There were signs of another tear shower, which the kind brother hastened to avert.

"I don't see as I can wipe your dishes, or divide my pudding with you," he said, "for in that case I suppose you couldn't earn the money, but I'll do this; whenever you wipe the dishes clean and bright, without any tears or frowns, I'll give you a ride down the long hill on my 'traverse.' Will that help you now, Puss?"

"Oh, goodly!" cried Dolly, the tears giving place to smiles.

"And I'll give you the first one now," said Ben. "Put on your wraps, and we'll have a jolly slide."

When Dolly came back her face was so bright you would not suppose she had ever any trouble.

For two long weeks she wiped the supper dishes, and went without dessert for dinner. It was hard and they all pined her, but there came a day at last when Dolly stood before her mother, with a bright face.

"There, mamma, I've earned the dollar to pay for the knife," she said, "and I'm so glad."

"I am glad, too," said mamma.

"And I think, little daughter, that you are improving. You haven't lost anything for a week—have you?"

"No," said the little girl, "only a lead pencil; but I mended a button off my cloak. Will you please sew it on? I put it in my pocket."

"I don't find it," said mamma, looking in all the pockets.

"I surely put it there," said Dolly.

"You said you put the knife in your pocket, but—why, here's a hole!"

Mrs. Sweet ripped a larger hole, and put her hand between outside and lining, and took out two pencils, three chocolate-creams, the missing button and lost knife.

"Oh! oh!" cried Dolly. "I did put it there, mamma, and now I've paid for it besides."

"Well, dear," said mamma, "here is a little note book I will give you, and you shall write it down whenever you lose anything, and, also, what you earn, by extra work, or self-denial, and we will balance accounts once a month. You will have a dollar on the credit side to begin with."

"How nice!" cried Dolly. "And will you pay me all the money that's left over?"

"Certainly I will," said mamma.

Dolly clapped her hands. "I'll have lots of money for next Christmas!" she said. "You just wait and see."—Youth's Companion.

Now, girls, as this is to be a little confidential talk among ourselves I believe in a proper regard for looks, and in placing the right estimate upon them, says a writer in the Messenger. Handsome is that handsome does, of course. But nevertheless, there is a perfectly legitimate way of caring for one's appearance, and there is no especial virtue in going about in a careless, heedless fashion which offends the eyes and tastes of others.

By right of youth every girl has a certain beauty all her own. The years as they come bring gifts in their hands to young people in the teens and the twenties. But to keep those gifts you must take pains to preserve intact that inheritance of health which is your capital stock for life. Sometimes we are foolishly wasteful of this capital in youth, and we lose it, or impair it, or use up its reserves, and the train of headache, neuralgia, and other baleful ills which follow in the wake of our mistakes, is the penalty of our sinful improvidence. I will illustrate my meaning by an incident which came to my knowledge this week:—

"What is the matter," I asked, "with Constance? She looks so fagged and worn-out; there are hollows in her cheeks and great shadows under her eyes, and she seems either to be on the verge of an illness, or else she has been ill and is not getting well fast enough."

"Constance," said the friend of whom I enquired, "is burning her candle at both ends. She works hard in her office all day. Then, in the evening she is tired, so she goes to her room, throws herself down, and sleeps till ten o'clock, and then gets up and writes at her desk, for an hour. I suppose you have done the same thing, haven't you?"

"Never in my whole life!" I answered indignantly. "I have always taken the day for labor and the night for rest. And Constance will kill herself if this goes on. It will simply have to be stopped!"

A little thought will convince any young girl that she must sleep in the blessed darkness of the night. You want long, quiet sleep by night, hours of it.

Besides sleep in the interests of health and good looks, you also need bathing. A daily morning bath, either tepid or cold, as you prefer, tones your nerves, and gives you a splendid start for a day. Never think you have not time for this. It does not require much time, and it pays in the glow it leaves in the skin, and the dancing vitality in the blood.

Be very tidy in matters of dress. A girl reveals her character in the way she dresses, and loose or missing buttons on her shoes, rough and neglected hair, teeth which show signs of unwholesome decay, soiled and ripped gloves, and dress which is tawdry and pretentious, are indices which observant people read to the girl's detriment. Be tidy. A girl should be trim, neat, compact, and if in business dressed for service. Don't go trailing dusty and muddy streets in long dresses, which are appropriate for the drawing room, but out of place in a shop or office. Don't even let your dresses touch the street by as much as the rim of their outer-most hem.

In the interest of good looks and of health I want to counsel you against a subtle temptation, which walks into your house in the guise of an angel of light, and is a veritable demoniac agent before you are done with it, if once you fall into its clutches. Do not tamper with drugs. Take no medicine unless a physician tells you to do so, and writes the formula for you over his signature.

A writer in the Daily Picayune thus aptly describes one of a class of young men that are to be found in every large city.

Smith is one of the best fellows in the world, but he has one fault. He

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The Arrival of Spring Goods

Everything about the Big Store tells plainly of approaching Spring. There's a general clearing away of all winter goods to give greater opportunities for SPRING DISPLAYS. There are strong indications that the beginning of the flood-tide in Spring Goods is close at hand, and for months we've been planning, thinking and getting ready for these SPRING BEAUTIES. This vast organization is an aggregation of efforts in the art of getting together Spring things for Spring sunshine. The following contribute:—

- New Spring Jackets.
- New Spring Costumes.
- New Spring Skirts.
- New Spring Dresses.
- New Spring Dress Goods.
- New Spring Wash Fabrics.
- New Spring Silks.
- New Spring Muslins.
- New Spring Linens.
- New Spring Laces.
- New Spring Hosiery.
- New Spring Gloves.

Spring tints grow brighter throughout the store and tales of beauty are told in the New Goods, of which price hints follow:

New Spring Capes.

The showing of Spring Capes is more liberal than on any previous occasion and values are pre-eminently attractive.

Ladies' New Spring Capes, in lawn and drab Amazon cloth, lined, trimmed ribbon and rows of stitching, \$4.80.

Ladies' New Spring Capes, in fawn, drab and black box cloth, lined throughout with colored satin, finished rows of stitching. Special price, \$3.75.

Ladies' Spring Box Cloth Capes, in fawn and drab, silk lined and trimmed inlaid satin and fancy stitching, Special, \$12.00.

Another Silk Event.

There will be some excitement over the arrival of another lot of those pretty silks which have caused such silk selling here for the past two weeks.

Ladies will buy liberally of these silks as they are admirably adapted for Shirt Waists, etc., and the price is so low that it pays to buy now for use in summer. Of course you know these silks were sold at 55c a yard. The Big Store's price, 39c.

32 Pieces that came along with this beautiful lot, will have a good time, going at 59c.

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belongs to that unfortunate class of people who are always a little too late for everything. He is forever getting left by trains; he always arrives at the restaurants just after his favorite dish has given out. When he goes to church he can count on hitting the contribution box and missing a sermon, and at the theatre people glare savagely at him when he comes in during the middle of the first act and breaks up the scene. He might have made a fortune in business except for his habit of always being too late. Fortune knocked at his door, but by the time he made up his mind to let her in she had whisked around the corner with some other fellow. As it is, he has always bought property in boom towns just as the balloon was about to collapse, and gotten into speculations in time to be left with the bag to hold. In affairs of heart he has had no better luck. Several times he has been deeply in love, in his deliberate way, but by the time he could prosecute a leisurely courtship to a successful finish the girl had gotten to be an old maid and he didn't want her, or else she had gotten tired and married somebody else. Of late Smith has had an experience that he thinks puts the crowning touch on his misfortunes. He had been desperately enamored with a charming young girl visiting the city, and has been most assiduous in his attentions. Unfortunately, he has had a rival in young Brown, who is a hustler and doesn't believe in letting the grass grow under his feet; but so far as any body could see, matters have appeared to be pretty even between them for the young woman's favor. If Brown sent her roses before breakfast, in the mornings, when Smith's arrived later in the day they were much finer. If Brown's attentions were the more discriminating and flattering, and so they seemed quits at every turn. Man learns from experience, however, and mindful of the good things he had missed by being too late, Smith decided the other night that he would no longer delay, but would ask the important

question at once, so at the earliest possible moment he hid himself up to the house where she was visiting. Never had she looked so beautiful, but while he was trying to screw his courage up to the sticking point and separate her from the other people in the room, a servant came with a message that some one wished to speak with her over the telephone. In a few minutes she returned with a rosy glow upon her cheeks, with a new radiance in her eyes, and her lips curved into a smile so sweet and tender it looked as if love itself might have kissed it there. It was the final spur that overcame Smith's lifelong habit of putting off things. He piloted her to a secluded corner behind some palms in the hall, and there with an eloquence and sentiment that surprised himself, poured out the story of his devotion. The girl listened with a gentle compassion for a moment, and then she interrupted him: "Oh, Mr. Smith," she said "I'm so sorry, but you are too late. I have just accepted Mr. Brown by telephone."

WEBSTER BEATEN.

"The Review," of St. Louis, Mo., quotes and comments thus:—

"The Quarterly Journal of Economics," of Harvard University, on page 386, prints the following:—

"But what does all this signify? If we are getting restless under the taxonomy of a monocotyledonous wage doctrine and a cryptogamic theory of interest, with involute loculicidal, tomentous and moniliform variants, what is the cytoplasm, centrosome or kariokinetic process to which we may turn?" Webster is 'not in it.'"

What Some Women Earn.

(From the Chicago Record.)
Baroness Cederstrom, as plain Mme. Patti, has made as much as \$70,000 in a single year; though at present it is said she does not trouble to make more than £10,000. Melba earns £30,000.

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Inquietude proceeds from an inordinate desire to be delivered from the evil we feel, or to acquire the good we hope for; and yet there is nothing which more increases the evil, and which removes the good further off, than inquietude and eagerness. Birds remain prisoners in the net because when they find themselves caught they flutter and beat about to get loose again; and by that means entangle themselves the more.